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A History of the  
**Church in Narragansett**  
III  
Appendices & Index of Names



A History of  
THE EPISCOPAL CHURCH  
IN NARRAGANSETT  
Rhode Island  
Including a History of Other Episcopal  
Churches in the State  
By WILKINS UPDIKE

---

With a Transcript of the *Narragansett Parish Register*, from 1718 to 1774; an Appendix containing a Reprint of a Work entitled *America Dissected* by the Revd James MacSparran, D.D., and Copies of *Other Old Papers*; together with Notes containing Genealogical and Biographical Accounts of Distinguished Men, Families, &c.

*Second Edition, newly edited, enlarged, and corrected by the Reverend DANIEL GOODWIN, PH.D., D.D.*  
*sometime Rector of St. Paul's Church, Wickford, Narragansett*  
*Illustrated by fifty Portraits after old Paintings; together with six Views of Historic Localities, and several Facsimiles*



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# AMERICA DISSECTED,

BEING A

FULL AND TRUE ACCOUNT

OF ALL THE

## AMERICAN COLONIES:

SHEWING,

The Intemperance of the Climates; excessive Heat and Cold, and sudden violent Changes of Weather; terrible and mischievous Thunder and Lightning; bad and unwholesome Air, destructive to Human Bodies; Badness of Money; Danger from Enemies; but, above all, the Danger to the Souls of the Poor People that remove thither, from the multifarious wicked and pestilent Heresies that prevail in those Parts.

IN SEVERAL LETTERS,

From a Rev. DIVINE of the Church of ENGLAND.

Missionary to AMERICA, and Doctor of Divinity.

Published as a Caution to Unsteady People who may  
be tempted to leave their Native Country.

DUBLIN:

Printed and sold by S. POWELL, DAME STREET.

1753.

[Price a British Six-pence.]



# AMERICA DISSECTED, &c.

In sundry Letters from a Clergyman there.

## LETTER I.

*To the Hon. Col. HENRY CARY, Esq.*

NARRAGANSET, in the Colony of Rhode  
Island, in New England,

SIR,

August 20, 1752.

BY the Hands of Mr. *Robert Hamilton*,<sup>885</sup> Son of *Bellyfat-  
tan*, near *Strabane*, I did myself the Honour, a few Years  
ago, of writing you a Letter, giving an Account of myself,  
with a short Sketch of the Country where I have resided so many  
Years: But, as I am equally at a loss, whether that Letter  
reached your Honour, or was acceptable, if it did, I have  
presumed once more to put my Pen to Paper, to give you as  
curt an Account as I can of the *English American Dominions*;  
which, if it does not minister to your Entertainment, will,  
nevertheless, from its Intention, entitle me to your Pardon.

The Island of *Bermuda*, lying in Latitude  $32\frac{1}{2}$ , and so  
without the Tropics, is the first place I shall mention as be-  
longing to the Crown of *England* in *America*. This is but a  
small Island, or rather a *Congeries* of smaller Islands, whose  
Governor and Council, appointed by the Crown, with the  
Representatives of the *Nine Tribes*, whereof it consists, make  
up the Court of Legislature, or General Assembly. The In-  
habitants are about 15,000, and all (except an inconsiderable  
Few) Members of the Church of *England*; and their Clergy  
maintained by Tax on the Inhabitants, (as all the Clergy within  
the Tropics are) without any Assistance from *England*. Its  
Produce (except the Plat wherewith Womens Hats and Bon-  
nets were wont to be made) is inconsiderable; so that with the  
Red Cedar, growing on the Island, they build small vessels for  
Fishing, and larger employed in carrying Freights to and from

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all Places accessible to *English* bottoms. The Inhabitants are an industrious and religious People, and, perhaps, retain more of the ancient *British* Probity and Simplicity than any other of our *English* Colonies; which, as it may be owing to its being less accessible to Strangers, verifies the Observation, That Religion and Industry go commonly Hand in Hand. This Island is remarkably healthy, not only on Account of its Climate, but because, also, Luxury and Indulgence are greater Strangers to the Inhabitants than in some other Places; and many (born there) live to a great Age.

*Barbadoes* is the windermost of all the *English* Intertropical Sugar-Islands; as *Antego*, *Monserat*, *St. Christopher's*, *Nevis*, *Jamaico*, with many other lesser ones, are called the *Leeward Islands*. Your *Irish* Trade furnishes you with so distinct a Knowledge of the Religion, Government, Trade, and Commerce, of those Islands, that it would be but holding a Candle to the Sun to interrupt you with a Detail of them. As to the Islands of *St. Vincent's*, *St. Lucia*, *Dominica* and *Tobago* called *Neutral Islands*, and about which there have been so many Things said since the Peace; they are actually settled, and so well improved by the *French*, that one must be very sanguine and credulous to believe that any-thing under an actual War and Conquest can wrest them out of *their* into our Hands. How unequal, at this Time of Day, we are to such an Undertaking, and at so great a Distance too, a Gentleman of your Honour's Penetration, and Acquaintance with the public State of Things, is better adapted to determine than I am.

We have, also, a fine promising new Settlement upon the *Spanish* Main, mostly inhabited by the Logwood Cutters, and is called the *Mosquito Shore*: But, as the present *Ferdinand* of *Spain* has erected a Logwood Company at *St. Andero*, consisting of many and rich Merchants, the Settlements stipulated and consequent to that Incorporation will greatly distress, if not dis-settle, the *English*. If this should turn out, as it is probable it will, to this Purpose, that profitable Branch of Trade will be lost to the *British* Subjects, and the *European* Markets be supplied with that Article from the *Spaniards* themselves. I need not observe to you how detrimental this would prove to Nations that manufacture so much Wool as *Britain* and *Ireland* do.

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As it is common for a Peace, that puts a Period to a long War, to produce Robbers at Sea and Land; thus, upon the Peace of *Utrecht*, most of the Pirates, who infested the *West-Indian* Seas, pitched upon a Place they called *New Providence*, as a Rendezvous whither to bring in their Spoils. These rude People, after living awhile under Constitutions of their own making, took the Benefit of an A&t of Grace and submitted themselves to the *English* Crown. They are not the only Settlement that has had such a base Beginning; for Cape *Francois*, or the *French* Settlement on the Island of *Hispaniola*, owes itself to a like Original. Capt. *Woods Rogers*, who had been Mate of one of the two great Bristol Privateers who went into the *South Sea*, took one of the great *Manila* Ships, (as Ld. *Anson* has since taken another) and sailed round the World: I say, this *Woods Rogers* was appointed the first Governor over these piratical Settlements, to whom succeeded Governor *Phinney*, to him *Colonel Fitzwilliams*, and the present Governor is Mr. *Tinker*. As far as I can find, the Inhabitants of these *Bahama Islands*, whereof *New Providence* is the chief, the Place of the Governor's Residence, of the Courts of Justice, and where the Garrison is, are greatly polished, and as well civilized as some other *West-Indian* Plantations. *Mahogany*, *Braziletto* Wood, and Salt made in Ponds by the Heat of the Sun, are their chief Commodities; together with small green *Turtle*, delicious Food, and forced down on these Islands by the Rapidity of the *Gulph Stream*, or the Passage between the very long Island of *Cuba* and the Main-Land of *America*, through which the Waters, drove down by the Trade-Wind, or Current, into the large Bay of *Mexico*, return, and are disembogued into the *Mare del Nort*, or great *Atlantic*, at these Islands. The *Independent* Company have a Chaplain allowed them at 6*s.* 8*d.* *per Diem*; but what by Furloe from the Governor, and other Arts, he makes it a Sinecure. Formerly, upon my Recommendation, one Mr. *Smith*,<sup>86</sup> bred at the College of *Dublin*, and a *Drogheda* Man, was ordained by the late Bishop of *London*, and was sent, by the Society for Propagation of the Gospel, as their Missionary there. The present Missionary, who is also Schoolmaster there, is one Mr. *Carter*,<sup>87</sup> an *Englishman*; for what Religion they have is that of our Church. I take this to be a very ne-

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cessary Settlement, as in Time of War it may be a great Curb to the *Spaniards* on the Island of *Cuba*, and to their Main-land Settlements on the *Florida* Shore, whereof *St. Augustine* is the chief Place, and a Bishop's See. But for further Particulars, or even a Correction of these, I must beg Leave to refer you to Colonel *William Stewart*, who was, and is, (if he has not parted with his Commission) the chief Military Officer at *New Providence*. I will now pass over to the Main-Land, where the first *English* Province that presents is *Georgia*. This Colony has for its Bounds, the *Spanish* Settlements of *St. Augustine* on the South-West and West, *South Carolina* Northerly and North-Easterly, and the *Atlantic Ocean* in Front, into which you sail from thence through the Mouths of barred Rivers. It was begun in this Reign, and put under the Management of a Body of Gentlemen in *England* under the Title of the Trustees of *Georgia*, and has ever since advanced under the Advantage of a national Expence. Its first Inhabitants were, too many of them, the Sweepings of the Streets of *London*, and other populous Places; and though, as yet, it can boast of no very profitable Returns to the Mother-Country, it may, however, plume itself on this, that it eased *England* for that Time of some useles Hands, which doubtless are a dead Weight upon every Country. To the first Settlers, by After-Imbarkations, have been added Numbers of *Moravians*, and other *Germans*: But, poor as it is, it appears not to be poor enough for a silken Plantation; a Manufacture impracticable any-where but in over-populous Places, and where every other Branch of Busineſs is overstocked with Hands. It is true, that in *Georgia*, and every other Place in the *English America*, the Mulberry-Tree, (whose Leaves are the Food of the Silkworm) will grow and thrive surprizingly; but, as gathering the Leaves, feeding and attending the Worms while spinning their Balls, and winding them off when spun, will not equal the Incomes of other Labour, 'tis not to be hoped that a Manufacture of this Kind can turn to Account in any of the *English* Settlements, where the Necesfaries of Life are dear, and so great a Paucity of People to clear and to till the Ground. The *Moravians* are industrious, and religious in their Way; in the former whereof, I hope, they will be imitated by their *English* neighbours, whose Religion,

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after they have learned the others Industry, may induce these Strangers to lift themselves under the Banner of our Church. There is, or lately was, a Bishop of the *Moravian* Principles there, and Preachers of their own in great Plenty: To these the Venerable Society for the Propagation of the Gospel in Foreign Parts, in *London*, have added Two Missionaries,<sup>888</sup> who are settled at the Towns of *Savannah* and *Augusta*, for the Benefit of the English Inhabitants of that Province. To the civil and military Government of this Place (ever since his Excellency General *James Oglethorpe* went to *England*) I am too much a Stranger to give your Honour any Account. As it is a Frontier, 'twill be always exposed to *Spanish* Insults in Time of War; and to *Indian* Incursions, whenever their *Spanish* Masters have a Mind to incite them to annoy the *English*. To this latter Inconvenience they are exposed at this very Time; no good Sign (whatever is outwardly pretended) that the Court of *Madrid* is inwardly over-much devoted to that of *London*. I am of Opinion, that, whenever the *British* Parliament shortens the Supplies that support this Colony, it will proceed and improve slowly; but, should they be wholly withdrawn, it must be greatly distressed, especially on any Rupture with *Spain*. I should think it, therefore, of great Consequence, that a due Attention were given to the Defence of our *American* Frontiers, as the more safe and central Colonies would flourish the better within the well-maintained Barriers.

Northerly of *Georgia*, lies the flourishing Province of *South Carolina*, not the less prosperous by Rice's being made an unenumerated Commodity; whereby they have Leave to export it to other Parts of *Europe*, without entering in the Ports of *Great-Britain*. This Province was begun, and first peopled, at the Expence of *English* patentees, in the Reign of *Charles the Second*, under the Style and Title of the Lords Proprietors of *South-Carolina*; but it advanced slowly, and was often interrupted by Wars and Incursions made by the *Indian* Nations bordering on its West Limits, and under *Spanish* and *French* Influence. You may please to take Notice, that, as the *Spaniards* are our Neighbours on the South, so, ever since the settling of *Louisiana*, the *French* have been extending themselves East from the *Mississippi* quite up to the

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*Appalatian* Mountains; a middle Land rising, or Ridge of Hills that run from South to North, on the Back or West of the *English* Provinces. Those Lords Proprietors, finding themselves an unequal Match for the *Indians* in the War, and that the Expence of defending the Province exceeded the present Profits, or future Expectations, did all (except your Lord *Carteret*, now Earl of *Granvil*,) surrender their Powers and Privileges to the Crown, in 1720. I was then in *London*, and often saw the Provincial Agents at the Lodgings of my great Friend and Patron, General *Francis Nicholson*,<sup>41</sup> who, in a little Time after, went over in the Quality of King's Governor. Ever since that Time, this Province has thronged at a prodigious Rate; so that, besides their Home Consumption, it takes above 200 Sail of Ships, and other Top-sail Vessels, to export their annual Overplus. Their principal Produce is *Rice*; besides which, they export *Indian Corn*, (alias *Maize*) *Pitch*, *Tar*, *Turpentine*, *Beef* and *Pork* barrelled, *tanned Leather*, *raw Hides*, and other Articles. As the Plant, from which it is extracted by Fermentation, is plenty in the Province, they have lately entered on the Manufacture of *Indigo*; but, whether their Latitude (agreeable enough to *Oranges* and *Limes*, without adventitious or artificial Heat) is [*not*] warm enough, or they are defective in Skill, they are unable yet to vie with the *French* of *Hispaniola* in the Goodness of that Commodity. The Church of *England* is established there by Provincial Law; as indeed it is, by the Union Act of Parliament, in all his Majesty's Foreign Dominions, as King of *England*. There are but a few Dissenters, and those of the *Independent* and *Antipædobaptist* Persuasions, who are mostly seated in *Charles-Town*, the Metropolis. The venerable Society before-mentioned used to send, and assist in maintaining Missionaries, with the Allowance of 50*l.* Sterling to each Minister *per Annum*: But General *Nicholson* having obtained a Law to secure a Support to the Clergy by a Provincial Tax, the Society now give only 30*l.* to each Missionary, and that rather as an Inducement to Gentlemen to go over to a confessedly sickly Country, than out of any great Need there is of that Addition. Their Parishes are of vast Extent, resembling your northern Baronies; ten whereof are furnished with so many Missionaries, besides *Charles-Town*, which

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maintains a Rector and a Lecturer in St. *Philip's* Church, at its own Expence. The Inhabitants are gay and expensive in their Furniture, Clothing, Equipage, and Way of Living; an Observation that will but too well apply to all the *English* Colonies. The *Irish*, *Dutch*, *Palatines*, and other *Germans*, are as yet the only Exception to this Remark; but I think one may foretel, without a Spirit of prophecy, that, by the Symptoms beginning to shoot out on the Offspring of the Wealthy and Thriving among them, their Posterity will fall into the like destructive Indulgencies.

More North, and North-Easterly, and on the *Atlantic* Shore, lies *North-Carolina*, granted also in 1663, by King *Charles* the Second, to a Company of Proprietors. Their Charter provides, That the Church of *England* shall be the only established Religion, and entitled to the public Encouragements. This Province does not contain more Inhabitants than from 15,000 to 20,000, who live in Plantations scattered at great Distances. They have but few compact Towns, besides the small ones of *Edentown*, the Metropolis, and *Cape Fear*; by which Means Religion has gained but little Ground. Two Clergymen, who are the Society's itinerant Missionaries here,<sup>88</sup> are all the Advantages they are yet under respecting Religion; and, though their Travel and labours are excessive, it can't be supposed but the greater Part of the People are necessarily rude and illiterate, irreligious and profane. There are a very small Number of Presbyterians, with some Quakers; and wherever these latter are, at least predominate, you shall never fail to find Immoralities and Disorders prevail. Believe me, Sir, wherever Distinction of Persons is decried, as among that People, Confusions will follow: For Levelling is inconsistent with Order, and a certain Inlet to Anarchy; as, when there was no King in *Israel*, every-one did what was right in his own Eyes. There are, however, sundry well-disposed Gentlemen, who from Time to Time have made laudable Efforts to promote True Religion among their *neighbours*; but what with their Colony Confusions and an *Indian* War some Years since, they have been able to make no great Advances. The Climate subjects the Inhabitants, especially New-Comers, to vernal and autumnal Agues and Fevers of the mortal Kind. They export *Indian* Corn, and

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Pork, fatted in the Woods, with what, by a general Name, is called *Majft*; that is, Acorns, Walnuts, Chestnuts, other Nuts and wild Fruits; which makes it oily and unpalatable. But their greatest and most profitable Produce is of the Terebinthinate Kind, viz. Pitch, Tar, and Turpentine, which they ship off in great Quantities; as also Whalebone and Oil, some Seasons, from Cape *Fear*. Upon the whole, this Province may still pass for a pretty wild and uncultivated Country; and, excepting a few of the better Sort, its white Inhabitants have degenerated into a State of Ignorance and Barbarism, not much superior to the native *Indians*.

Along the same Shore, and North-Easterly, lies the old famous Colony of *Virginia*; so called from the Virgin-Queen *Elizabeth*, in whose Reign it seems to be first settled. The first Adventurers to those Parts were mostly Gentlemen of Family and Fortune, and firmly attached to the *English Church*: For it was not then so fashionable and meritorious (as fanciful Men have since thought it) to form themselves into religious Factions; nor could they, with Impunity, separate from Catholic Communion for Trifles. This was the last of all the *American English* Plantations that submitted to *Oliver's Yoke*; nor was it without a Struggle and Force, at last, that they put on that Usurper's Chains. This Country is regularly divided into Counties and Parishes, where an Episcopal Clergy (subject to the See of *London*, as all the *American Clergy* are) are legally established and well-provided for. There is a small College for the Education of Youth at a Town called *Williamsburg*; and, excepting some single, inconsiderable Persons, the Inhabitants are professed Members of the Church of *England*. The Parishes are so large and extensive, that in many Places, 'tis no unusual Sight to see the Gentry, in their Coaches, and lower People on Horses, ride ten, twenty, thirty, and more Miles, to Church; so that the Christians here may be, in more Senses than one, called *Cavaliers*, it being impracticable for the lower Infantry to foot it often to their Parish-Church. To remedy this, as the whole Province, between the mountains (200 Miles up) and the Sea is all a Champain, and without Stones, they have Plenty of a small Sort of Horses, the best in the World, like the little *Scotch Galloways*; and 'tis no extraordinary Journey to ride from 60 to 70 Miles, or more,

in a Day. I have often, but upon larger-pacing Horses, rode 50, nay 60, Miles a Day, even here in *New-England*, where the Roads are rough, stony, and uneven. This Province is well watered with many large, long Rivers, navigable, some 100, others 150, and 200 Miles up into the Country, which facilitates their Exportations. These Rivers do not empty themselves immediately into the Ocean, but into a large, capacious Basin, of great Breadth and Extent, called *Chesapeak Bay*, into which you sail through a narrow Channel, between Cape *Henry* and Cape *Charles*. From this Province, and *Maryland*, its next Neighbour, all *Europe* is supplied with Tobacco; except what is brought from the *Brazils*, belonging to the King of *Portugal*, in *South-America*. Besides Tobacco to *Europe*, they export, to the *Portuguese Islands* in the *Atlantic* and on the *African Coast*, and to the *English Charibee Islands*, and other Places, Wheat, *Indian Corn*, and great Quantities of Pork, fatted with the *Maist* already mentioned: And as for Beef, which is plenty enough in all the Places to the Southward of it, the Climate is too hot to save it by Salt; so that they have little more than what is sufficient for their Home-Consumption, and to victual their own trading Ships; but as for the Tobacco Ships, they come victualled from *England* and *Scotland*, where they chiefly belong. There are many Gentlemen of large Demeunes and Fortunes in *Virginia*, and are as remarkable for their open and free Hospitality, as for their great Numbers of Negro Slaves; several having Hundreds, and some abovea Thousand, of such Servants, so that I believe the Blacks do in number equal, if not out-do, the Whites. As Hanging seems to be the worst Use Men can be put to, it were to be wished, that a Period were put even to the Transportation of Convicts from *England* and *Ireland* to *Virginia* and *Maryland*. Though some of these Felons do reform, yet they are so few, that their Malversation has a bad Effect upon the Morals of the lower Clas of Inhabitants: Great Pity, therefore, it is, that some Punishments worse than Death or Transportation could not be contrived for those Vermin; and, sure, some hard Drudgeries might be found out, which Idleness, the Inlet to their Villanies, would dread more than Hanging or Transplantation. The civil Government of this Province is vested immediately in the Crown; and, in Consideration of the vast

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Revenue arising at Home from their Tobacco, they are the only Colony whose Governor is paid by the King. The Governor of *Virginia* is commonly a Nobleman. He has 1500*l.* sterling from the *Exchequer*, and as much from him who has the Favour to be fixed upon for the Lieutenant-Governor; by which Means it is a Sinecure worth 3000*l.* *per Annum*. The late Duke of *Hamilton*'s Uncle, viz. the Earl of *Orkney*, was Governor of *Virginia* when I was in *England* last, in 1736, and, after the Death of Colonel *Spotswood*, Lieutenant-Governor *Gooch* was his Deputy: But he died while I was there, and who succeeded him I can't tell; though the present Lieutenant-Governor is one Mr. *Dinwooddy*, my Clas-Mate at the College of *Glasgow*. There has lately been made, upon and behind the Mountains of *Virginia*, a new *Irish* Settlement, by a Transmigration of sundry of those that, within these thirty Years past, went from the North of *Ireland* to *Pennsylvania*. As the Soil in that new *Irish* Settlement is natural and friendly to Gras, they will, for many Years to come, raise great Quantities of neat Cattle, as the Climate is benign, and their Outlets on Commonages large; but they are too far from Places fitted for Water-Carriage, to hurt other Cattle-breeding Places by their Exportations abroad.

Along-side of *Virginia*, and more north-easterly, lies *Maryland*, through which runs the great river *Susquehannah*, which empties itself, not into the ocean, but, as the *Virginian* rivers do, into the great bay of *Chesapeake*. This tract, or province, was granted to the great *Calvert*, Lord *Baltimore*, an *Irish* nobleman, by Queen *Mary*, wife of *Philip* of *Spain*; and, in honour of her, called *Maryland*, as *Georgia* has since been named in honour of the present King. As the late Lord *Baltimore* was the first *Protestant* peer of the *Calvert* family, his predecessors (as it was natural they should) first peopled this province with a colony of *Irish* *Catholics*. These, having the start, in point of time, of the after-settlers, are also, to this day, a-head of them in wealth and substance; by which means, the first and best families are, for the most part, still of the *Roman* communion. Tho' this province have a succession of secular clergy sent them, chiefly from *Ireland*, who subsist on the free-will offerings of those to whom they administer; yet is the Country cantoned into Parishes and Pre-

cincts, over which preside, by legal Establishment, a competent Number of Clergymen of our Church, handsomely provided for. Forty Pounds of good inspected Tobacco is due to the Incumbent for every Poll in the Parish, young and old, White and Black; and is collected for his Use, and is paid in to him, by the Sheriff of the County or District where he officiates. This is called the Forty-Pound Poll-Tax, equal to 5s. Sterling per Head; and, as no Parish is under 150*l.* per Annum, so a great many far exceed 300*l.*—a competent Provision in a cheap Country, were not Physic dearer than Food, and the Demands for it (especially about the Vernal and Autumnal Equinoxes) more frequent than for eatables. There are some *Quakers* here, in Consequence of its bordering on *Pennsylvania*; and some *Irish Presbyterians*, owing to the Swarms that, for many Years past, have winged their Way Westward out of the *Hibernian Hive*. One Mr. *Hugh Conn*, of *Macgilligan*, my Senior, but former Acquaintance, when I was a School-boy at *Foghan-veil*, and Minister to a *Presbyterian* Congregation in *Maryland*; as he was preaching, a few Months ago, upon the Subject of a sudden Death, dropped down dead in his Pulpit,—a melancholy and, indeed, remarkable Verification of the Truth he was inculcating on his Audience. He has Relations in the Place of his Nativity; and this, perhaps, may be the only Intimation they may have of his Demise. The Lord Proprietor has the Privilege of presenting a Governor to his Majesty, and nominating the Council; and, upon the King's approving the Presentation and Choice, their respective Commissions are made out, and the Governor's Salary is settled by the Assembly of the Province, and paid by a tax. As to the Produce, Exportations, and Commerce of this Colony, they are so much the same with *Virginia*, that they need no Repetition. The Inhabitants are all Tenants to Lord *Baltimore*, upon a small Quit-rent; and yet so prodigiously have the Planters extended themselves, that his Lordship's Quit-rents are computed at 8000*l.* Sterling per Annum; and if the *Irish* go on, but a few years more, to people the upper and inland Parts of the Province, as they have begun, it will soon raise his Rents to double that Sum.

Next to *Maryland*, and north-easterly of it, lies *Pennsyl-*

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*vania*, so called from the famous *William Penn*, a noted Quaker, of a family of that name in *Ireland*. This province, including the three lower counties, extends, in length, near 300 miles, and, in breadth, above 200; and is watered with the great river *Delaware*, navigable 150 miles up from the sea, in great vessels, to the city of *Philadelphia*, and as many more miles, in small vessels, above that city. The three lower counties of *Newcastle*, *Kent*, and *Sussex*, lying between *Philadelphia* and the mouth of the *Delaware*, at Cape *Hinlopen*, on the west side of that river, were first settled by *Swedes* and *Dutch*, tho' the whole province, at this day, are a mixture of several *European* nations, such as *French*, *English*, *Irish*, *Moravians*, *Palatines*, and other *Germans*. *William Penn*, in consideration of some supposed merit, or intimacy with his Royal Highness, Duke of *York* and *Albany*, (afterwards the unfortunate King *James the Second*) obtained a proprietary patent of this province; and its quit-rents (by the late numerous *Irish* and *German* settlers) arise to a greater estate than *Lord Baltimore's*, but is divided among three of said *Penn's* posterity. The first *English* settlers here were *Quakers*; for above two thousand of these people went out of *England* at one embarkation, with *William Penn*, and began the city of *Philadelphia*, and the plantations contiguous to it. Since that time, great numbers, of other nations, and of different notions in religion, have chose this province for their habitation; not to avoid any violence to their persons or principles, (as is more *commonly*, than *truly*, alledged, in *New-England* especially) but to improve their fortunes in those parts. Soon after this colony had a little increased, as an *English* civil government became necessary, and as it could not be safely trusted in, nor its powers agreeably executed by, any but *English* hands, they were reduced to a sad dilemma. A statute of *William* and *Mary*, in conformity to their own avowed tenets, had disqualified *Quakers* from the exercise of any civil authority; and, as there were few fit among them for offices, but persons of that persuasion, they petitioned the crown for a dispensation of the statute; and their prayer was heard. Thus let into the administration, they soon shewed, that Nature is often too powerful for principle: And, tho' they declaim against dominion, yet, when they are

once entrusted with power, they won't easily let go their hold. Thus have we seen the outcry, raised against the doctrine of the dispensing power in the crown, in the reign of the unfortunate father, sunk into silence; and the successors exercising, with impunity, what only an attempt upon ruin'd the predecessor: So true is it, that it is sometimes safer for one man to steal the horse, than for another to look at him thro' or over the hedge!

I believe I need not tell you, that *Pennsylvania* is an absolute stranger to an uniformity in religion; for the different countries, that contributed to the peopling of this province, carried their respective preachers and opinions along with them. The Church of *England* entered no earlier here than 1700; but God's blessing upon the few labourers employed as missionaries among them, has given the church a large and promising spread. The Society for the Propagation of the Gospel in Foreign Parts maintain at present eight missionaries among them, who have the care of treble that number of churches, besides where they officiate in private houses. In the city of *Philadelphia* there is a large church, where the Society maintain Mr. *Sturgeon*,<sup>890</sup> their catechift; but the incumbent (the worthy and Reverend Dr. *Jenny*,<sup>891</sup> son of Archdeacon *Jenny*, in *Waney-Town*, in the North of *Ireland*) is maintained at the expence of his own Auditors. There is a public and open Mafs-house in this City; which I note, there being none allowed to the Northward of it, in all the *English* Plantations. The Irish are numerous in this province; who, besides their Interspersions amongst the *English* and others, have peopled a whole County by themselves, called the County of *Donegal*, with many other new Out-towns and Districts. In one of these Frontiers, on the Forks of *Delaware*, I affisted my Brother\* (who left *Ireland* against my

\*James MacSparran, of Erie, Pennsylvania, in a letter states: "Archibald MacSparran was the eldest son of Archibald, and lived with his parents on the homestead. James, his brother, received a classical education at Glasgow, and was educated for the ministry, and was sent to Narragansett. Archibald being in possession of the homestead, made sale of it, and emigrated to this country in search of his brother James, who was settled at Rhode Island. The ship in which he embarked made another port, and he settled near New Castle, on the Delaware Bay, near the Pennsylvania line. Archibald had seven children: three daughters, Margaret, Eliza, and Bridget; and four sons, John, James, Archibald, and

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Advice) in purchasing a large Tract of Land, which, by his and his Wife's Demise, about a Year ago, descends to his Children. This puts me in mind to intercede with your Honour, in Behalf of his eldest Daughter, married to one *Gamble*, and who, I hear, resolves to return again, to receive them to your Favour, if you find they deserve it, as descended from Ancestors who lived happily under your Father and Grandfather, and Great Grandmother, the Hon. Lady *Cork*. The Exportations from this Province are principally Wheaten Flour, which they send abroad in great Quantities; and, by the Accessions and Industry of the *Irish* and *Germans*, they threaten, in a few Years, to lessen the *American* Demands for *Irish* and other *European* Linens. *Philadelphia* is a City incorporated, and governed by a Mayor and Aldermen; and they have lately erected a little Academy in this City for the Education of Youth.

Next to *Pennsylvania*, and on the East Side of the River *Delaware*, lies the Province which goes by the Name of the *East* and *West Jerseys*. This Tract was formerly reckoned Part of *Nova-Belgia*, now *New-York*; but the aforesaid Duke of *York*, to whom *Penn's Country*, this, and the present Province of *New-York*, was granted by King *Charles II.* gave this Part, in 1664, to Lord *Berkeley* and Sir *George Carteret*. These Gentlemen cantoned this Country into two Parts, viz. *East* and *West Jerseys*; but the Proprietaries, in 1702, surrendered their Rights to the late glorious Queen *Ann*, ever since which Surrender it has gone by the Name of *New-Jer-*

*Joseph*. The eldest, *John*, became a merchant in *Philadelphia*, and there died. *James* was a husbandman; lived with his father; was in the possession of the homestead, and there died. *Archibald* was in the mercantile business, at or near *Baltimore*. *Joseph*, the youngest, was born in this country, and was quite young when his father died. He was father to my father, that is, my grandfather; my father's name is *Archibald*. My father (after the death of his father, *Joseph*) emigrated from the interior of this State to this section of the country. He was among the earlier pioneers to this place; he has resided here near forty years. My father has no written genealogy of his relatives, and the information he gives me is from memory, of what his father imparted to him. Yet, from what my father relates, I am confident that Doctor *James MacSparran*, whom you mention, was great-uncle to my father, and that his brother *Archibald* was grandfather to my father. The Dr. *MacSparran* of *Narragansett*, of whom my father speaks, made a will, at the request of his partner, previous to their going to *England*, and devised a portion of his property to the son of his brother, *Archibald*, by the name of *James*, uncle to my father."

sey. It used to be so annexed to *New-York*, that whoever was Governor of the latter was also Commander in Chief over the former: But they had a distinct Legislature; and they are now separated, each having its respective Governor. He who at present presides as Governor over *New-Jersey* is a *New-England Man*; an Independent, but occasionally conforms in Consequence of the *Test Act*. His name is *Belcher*,\* and as he was born at *Boston*, in *New-England*, he was many years Governor there. The first Inhabitants were Quakers and Anabaptists, and Sabbatarian Baptists. But, as your Honour may have a curiosity to know wherein these latter differ from other Antipædobaptists, you are, then, to know, that to the errors of the other Sects of this stamp they add this, as peculiar to themselves, That they, in a Sort, judaize in their *Beginning* and *Manner* of keeping the Sabbath, and refuse all religious Regard to the Lord's Day by abstaining from their ordinary Callings on *Sunday*. After the Conquest of this Country, in 1664, out of the Hands of the *Dutch*, their religious Affairs were a long while unsettled and confused; but, at present, its Inhabitants are generally *Dutch* and *Irish* Presbyterians, *New-England* Independents, Quakers, and Baptists of divers Sorts. The Church of *England*, however, began to enter here in 1702, and its Success and Progress yields Matter of great Thanksgiving to God. The Society maintain here seven or eight Missionaries, who have the Care of many more Churches; and, as our Church gains Ground, the Sectaries lessen both in their Opposition and Numbers. There are several considerable Towns in this Province; and one small City, viz. *Perth-Amboy*, but more thinly inhabited than many of their Towns. Their Produce and Commerce, being much the same with that of *Pennsylvania* and *New-York*, may be considered in the paragraphs dedicated to them. They have lately set up a little College as a Seminary for their Youth.

\* Jonathan Belcher was graduated from Harvard in 1699. He was a good scholar, and possessed a literary taste. He visited Europe and became acquainted with literary and political characters of influence. In 1730, he was appointed Governor of Massachusetts, and was superseded in 1741. He moved to New Jersey, and was appointed Governor of the Colony in 1747. He died in 1757, greatly lamented for his private virtues and public services. He was esteemed a pious man, and some thought him an enthusiast. He was a great admirer of Whitefield. He was a great benefactor and patron of Princeton College.

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The next Province we proceed to is that of *New-York*. This Province (exclusive of *Nassau Island*, which is 200 Miles long, and on that Account called *Long Island*, and other lesser Islands) is that Tract of Land that lies between *New-England* and *New-Jersey*, and is not above 20 Miles broad upon *Hudson's River*, but extends along that River up into the Main-Land at least 200 Miles. It has two Cities, viz. *New-York*, at the Mouth, where *Hudson's River* throws itself into the Sea; and *Albany*, 100 Miles up the said River, to which Vessels of any Burden, under 100 Tons, may go up, and smaller ones, 20 Miles further, to the Village *Schenectady*. These two Cities, after the Reduction of this Province, were named in Honour of the Duke's *English* and *Scottish* Titles. The *Dutch*, soon after their transporting the *English Brownists* (of whom more hereafter) from *Leyden*, in *Holland*, to *New-Plymouth* in *New-England*, in 1620, sent a Colony of their own to *New-York*, at that Time called the *Manhadoes* by the *Indians*; but King *Charles the Second* sent Sir *Robert Carr*, at the Head of three or four thousand Men, who soon subdued *Hogan Mogan*, and wrested this Country out of these *Hollanders*' Hands. However, in the Peace that succeeded the First *Dutch War* in that Reign, this Tract, containing the present *Pennsylvania*, *New-Jersey* and *New-York*, was for ever ceded to the Crown of *England*; and *Surinam*, a Sugar Settlement, in the Latitude of five Degrees North, on the Main-Land of *America*, was yielded to the *Dutch* in Lieu of it. Almost all the *English Surinammers* quitted their Plantations, agreeable to the Articles, to the *Dutch Supplanters*. But not so *Dean Swift's Nicholas Frog*, who had overspread the Fens and fat Farms of *Hudson's River*; they almost all, to a Man, submitted to the Crown of *England*, and saved their Settlements. A little Time after this Conquest, great Numbers of *English* came into this Country, and, by After-accessions, it is become a well-cultivated and extensive, and, in consequence, a rich and populous Province. Indeed, no Places, but what are populous, can ever be opulent. The King's Quit-Rents from this, and *New-Jersey*, are considerable, and (as you will easily believe) every Day increasing. The Governor and Council are commissioned by the Crown; who, with the Representatives chose

by the Counties and Corporations, constitute the Legislature. Four Independent Companies, paid out of the Privy Purse, as Part of the Guards, (not upon the national Establishment) are cantoned in *York, Albany, Schenectady, Forts Ann and Hunter, Oswego*, and other Frontiers, to watch the Motions of their Neighbours the *French*, and the frenchified *Indians*. Several Gentlemen have taken out Patents for large Tracts up in the Country, which they are settling as fast as they can; and, in an Age or two, (if, before that, we should not be drove into the Sea by the *French*) will be profitable Estates. Sir *Peter Warren*, the Admiral, and our Countryman, is one of those who own much of these Lands. The Exportations from this Province are principally Furs, Flour, Bread, Wheat, *Indian Corn*, pickled Beef and Pork, Rye, Buck-Wheat, and other Articles, being much the same as the Produce of the two last-mentioned Provinces, *New-Jersey* and *Pennsylvania*. As the Provinces, above pointed at, are remarkable for Melons, Peaches, Cherries, Apples, &c. so the farther North you come, the less rich and poignant those hot-country fruits are; but then this Loss is made up by Apples and Pears growing better, in Proportion as you remove farther from the Sun. In this Province you begin to meet with good Cyder and Perry, which grows better and better as you advance more Eastward. While I am writing this, the public Prints, brought me by Post, purport, that the Trustees of *Georgia* did in June last surrender their Charter to the Crown, and that a Patent had passed the Great Seal to invest the King, and his Successors, with all the Properties, Powers, and Privileges, heretofore granted to the Body Politic. The first public Beginning of the Church of *England* in the Province of *New-York*, was *Anno Domini 1693*; but so remarkably has God appeared against Schism and Heresy, and in Behalf of the truly Apostolic Faith and decent Worship of the Church of *England*, that at this day there are ten Missionaries, who officiate in more Churches. Besides these ten Clergymen, the Society maintain six Episcopal School-masters, one Catechist on *Long-Island*, and another Catechist, in Holy Orders, in the City of *New-York*, for the Instruction of the Negro Slaves there, and as Assistant to the Rector of the Church of that City, who is maintained by the People:

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So that, where nothing but Heresy and Irreligion, and Schism prevailed, there are now twelve regular Clergymen in Holy Orders; and the Posterity of the *French* and *Dutch*, forgetting their respective Languages, are crowding into the *English* Churches, and worshipping God with them, with one Mouth and one Heart. There is also a Subscription on Foot for erecting a little College in this Province: But I think the Multiplication of such small Seminaries, tho' it may a little increase Knowledge, will not advance Learning to any remarkable Pitch; as the Endowments must be small, and their Libraries ill-stocked, to what those of one general College or University might be.

Next to *New-York*, in proceeding East and by North, we enter on the Country called *New-England*, and which is cantoned into the two Colonies of *Connecticut* and *Rhode-Island*, with the four Provinces of the *Massachusetts-Bay*, *New-Hampshire*, *Main*, and *Sagadahock*. Before I enter particularly into these Provinces, I must beg Leave to premise a few words relating to *New-England* in general. King *James*, the First of *England*, and Sixth of *Scotland*, granted this Country to Sir *Ferdinando Gorges*, and others, mostly *Devonshire* Gentlemen, under the Style and Title of the Council of *Plymouth*; and as the Geography of this Country was hardly emerged into any tolerable Light, instead of ascertaining their Limits on Earth, they fixed their Boundaries in the Heavens. He granted them all that American Tract, between the Degrees of 40 and 45 of North Latitude, and across Land to the *South-Sea*:—A Grant surely void, on account of uncertainty, and for that no King of *England*, or other *European* Monarch, were Lords of the *American* Soil, who had vast Numbers of savage, petty, and yet absolute Princes of its own. However, their royal Grants gave them the exclusive Right of Pre-emption from the native Princes; as no Subject can, without Royal Licence, transport themselves out of the Precincts of any Prince, more than transfer their Allegiance. Thus the Patents, whereby the Lands are held, and civil Dominion exercised, gave them Leave to remove hither, and purchase; but reserved the sovereignty over them, as subjects to the *English* Crown. *New-England* was first peopled by the *Brownists*, the first Sect that separated from the Church; and its

increase was owing to After-accessions of Puritans, whose actual Departure from the national Worship commenced no earlier than their entrance into *New-England*. While the Virgin-Queen, of immortal memory, sat at the Helm, she steered so steady a Course, and rode with so tight a rein, that *Calvin's* English Disciples, impregnated with the leaven of *Geneva*, could do little more, upon their return, after the *Maria* Persecution, than fret in her Fetters, murmur, and mutter their Discontents in secret. 'T is true, that the above-said *Browne*, a young Clergyman, of Fire and Zeal over-proportionate to his Discretion, drew the first Dissenting Disciples after him; who, tho' he boasted he had been in every Prison in *England*, for Religion and Conscience sake, yet when he cooled, and came into the Church again, by a Recantation, he found it easier to mislead, than reduce his Followers into the right Road again. It should seem, God would not so far favour the first Schismatick, as to vouchsafe him either Skill or Success in re-building the beautiful Fabrick of his Church he had before done his utmost to deface and pull down:—An honour, which 'tis possible the great Apostle of the Gentiles had never enjoyed, had his Zeal, instead of spending itself in forcibly keeping his Countrymen to the old Religion, which certainly came from God, been employed in a fly Seduction from an Apostolical Church into another, that had less of *Divine*, and more of *Human* Contrivance in it. To *Elizabeth* succeeded *James*, Father of the Martyr: He, imagining it more for his Case, threw away that Queen's Curb, and rode with a Snaffle. Under this soft Sovereign, the Noncons seem, by the Galliotism of the State, and the Grindalizing of the Church, to have grown into great Numbers. But *Charles* resumed, in some Sort, the Heroine's Bridle, and gave Leave to *Laud* to make use of Whip and Spur; so the sturdy Puritan, unused to Restraint, and grown restive, finding flouncing and plunging would not throw down, run away from his Riders and took Sanctuary in *New-England*. But, good God! how dearly did that most pious Prince, and holy Prelate, pay for this! and how fatal and lasting have been the Consequences of that grand Rebellion, that brought both those great Personages to the Block! I return from this Digression, to acquaint your Honour, that *Connecticut* is that Part of *New-England* next to *New-York*.

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The first *English* Settlers of this Colony were Puritans, who transported themselves hither in 1630. They formed themselves into a *Civil Society*, by an Instrument of Government of their own making; and, by so doing, became, by strictness of Law, liable to the Penalties of Treason; and into an Ecclesiastical Society, by a Platform partly borrowed from the *Brownists* of *Plymouth*, who came nine years before them, and partly by Additions or Inventions of their own, and so became Independents, and, if you please, Schismatics. When *Cromwell* began the exercise of Sovereign Power, without the Character and Style of King, these Sectarian Settlements soon submitted to his Yoke; and their fulsome and fawning Addresses, stuffed with the odious Cant peculiar to the Age and People, are at this Day offensive to a loyal and pious Ear.

In 1663, when the Revival of the *Good Old Cause* became desperate, by the succeeding Restoration, and Re-settlement in Church and State, they made a Virtue of Necessity, and submitted to the Crown. The restored Monarch, who was all Condescension, Grace, and Good-Nature, gave them a Charter; which, tho' surrendered in the Reign of his Royal Brother, was refurned at the Revolution, and by that they still govern. In consequence of this Charter, the Freeholders annually chuse a Governor, and a certain number of Assistants, who compose the Council, or Upper-House of Assembly, and are also the Grand Ordinary in all Testametary Cases. The Freeholders also chuse from among themselves, Two, to represent each Town, who are the Lower-House; and both Houses, resolved into a Grand Committee, chuse all other Civil and Military Officers; and this whole House have the Cognizance of Matrimonial and other Matters. Marriages are too often, and for flight Causes, dissolved by the Assembly; and Divorces, with Liberty to marry again, easily obtained. *Independency*, by a more creditable Nickname, called *Presbyterianism*, is the Religion of the State; but, of late Years, some *Quakers*, more *Anabaptists*, and a still greater Number of *Churchmen* have crowded into, or rather, conformed in, that Colony; and, by present Appearances, one may foretel, that the Members of our Church will, in a Century more, amount to a major Part of the whole. I myself began one Church, by occasional Visits among them, at

a place called *New-London*\* and that has given rise to others; so that the Society, so often spoken of, maintain at this Day, and in this Colony, eight Episcopal Missionaries, who have the Care of double that Number of Churches, two School-masters, and one Catechist. As to the Character of the Independent Teachers, those who have undertaken to draw their Picture, have represented them as noted for Enthusiasm, and those affected Inspirations, which for the most part begin in *Folly*, and often (if not always) end in *Vice*. Some Pens have distinguished them for a grave Hypocrisy, Phlegmatick Stiffness, and Sacerdotal Tyranny; and the Laity, for Formality and Preciseness, and covering over ill Arts and Acts with a Cloak of Religion. But I think this Picture wears too harsh Features; tho' it must be owned not to be absolutely void of Resemblance. Whatever they have been, there are certainly many valuable People amongst them; and the Introduction

\* To show the agency of Dr. MacSparran in erecting the church at New London, the following letter is transcribed :

DEAR SIR, The church in New London originated in 1725, but under what particular circumstances, does not appear. Dr. MacSparran, however, appears to have had a prominent and influential agency in laying its foundation. I have been led to the belief, that he first officiated here according to the forms of the Church of England; but whether by any stated arrangement, or only occasionally, I can find no evidence to determine. The earliest entry in our Register, is the copy of a subscription paper, by which the subscribers bind themselves to pay the amount of their several subscriptions, to MacSparran, as Treasurer of the fund, for the erection of a church, dated June 6, 1725. Under date of Sept. 27, 1725, is a paper, which seems to be a copy of a voluntary agreement of sundry persons to constitute themselves a committee, for the purpose of erecting a church; and under the same date, is the appointment by said committee, of Mr. MacSparran as their treasurer. Under date Feb. 25, 1725-6, is a letter from the committee to Mr. MacSparran, requesting him to appoint a sub-treasurer, and to use his good offices in obtaining assistance for them at Newport, and especially to obtain for them the frame and appurtenances of the old church there,<sup>as</sup> to be brought hither and set up. Then follow sundry letters from him having reference to this business, in one of which he speaks of coming to New London to preach. The last is dated June 14, 1726, and after this I find no mention of him in our books. . . .

I regret your application had not been made sooner, as there was living here, until a few months since, a venerable lady,<sup>82</sup> who was a niece of Dr. MacSparran; remembered him well, and might have furnished you with some valuable facts. . . . If in any way I can be useful to you in your undertaking, you will please to command my services without ceremony.

R. A. HALLAM

*New London, Jan. 10, 1842*

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of our Church, and their Intermixture with *Europeans*, begins to give them a better Complexion; and one need not despair of their Improvement, under the present Appearances. Tho' I say this, in this Paragraph dedicated to *Connecticut*, yet it is with very little Variation applicable to the *New-Englanders* in general: I mean, such as are *Novanglians*, by a first, second, and third Descent, and downward. This Colony, in its first Beginnings, and during the *Ujurper's* Reign, was two distinct Jurisdictions, under the Names of the Colony of *New-Haven*, and that of *Say-Brook*, so called from the Lords *Say* and *Brook*. *Charles the Second* united these in 1663; and, from a large navigable River, that rises far up in the Inland Country, called it the Colony of *Connecticut*. The two capital Towns, where the General Assembly alternately sit, are *Hartford*, situated on the great River, and *New-Haven*, on the Sound, that separates *Long-Island* (in *New-York* Province) from the *Main*. In the latter of these, viz. *New-Haven*, there is a College of seventy and more Students, with a President, and two or three Fellows. One of the present Fellows is a Son of Mr. *James Hillhouse*,\* who lived near *Artekilly*, hard by *New-*

\*Respecting Mr. Hillhouse, Miss Mary L. Hillhouse,<sup>23</sup> of Sachem's Wood, *New Haven*, in a letter to me, has furnished the following information, from memoranda, made by William Hillhouse, Esq., of *New Haven*, fourth son of the Hon. William Hillhouse, of *New London* County, and grandson of the Rev. James Hillhouse, while on a visit to his relations in *Ireland*, in the year 1789.

“John Hillhouse, of *Free Hall*, in the county of *Derry*, *Ireland*, was the son of Abraham Hillhouse, and possessed a landed estate estimated at about two thousand pounds sterling a year. He was the father of Abraham, James, William, John, Samuel, and Charles. Abraham settled in *Ireland* and inherited the family estate. He was first married to Miss Elizabeth Herron, by whom he had no children, and then to Miss Ann Ferguson, who was the mother of his two children, Abraham James and Rachel.

“Abraham James died unmarried, in *London*, in the year 1756; Rachel married a Mr. McCausland, and her family possessed the estate of *Free Hall*, or town of *Minevenan*, and the town of *Upper and Lower Main*, by means of the jointure of their grandmother, Ann Ferguson, made in 1717, and recorded in 1756. August 28th, 1789, rode out to *Free Hall*; it is about a mile from *Streive*, and two miles from *Newtown*; went on the *Coleraine* road, until we came to the narrow lane, that leads to the old mansion house. It had been very large, with pavements, gates, walls, gardens, &c., and had been, as I was informed, a fortification; but is now very much in ruins, and a great part of the house had fallen down. The garden had been laid out with mounds and walks, and we visited a mound, erected by Abraham James Hillhouse, when his father gave an entertainment to all the people of the country.

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*town-Leamevaddy* and the President, Mr. *Thomas Clap* was

“James Hillhouse, second son of John Hillhouse, was educated at Glasgow, and emigrated to New England about the year 1720. He published a funeral sermon on the death of his mother. She is styled that eminently pious gentlewoman, Mrs. Rachel Hillhouse, of Free Hall and county Londonderry, Ireland, who died January 7th, 1716. He was a clergyman, and settled on a landed estate, which he transmitted to his family in the town of Montville, in the County of New London, Connecticut. He married Mary Fitch, granddaughter of the Rev. James Fitch, the first clergyman of Norwich, by his second wife, Priscilla Mason, daughter of Major John Mason, the celebrated commander of the expedition against the Pequots. Mrs. Hillhouse was a woman of superior education and eminent piety, as her letters to her sons, which are still preserved, afford proof. The Rev. James Hillhouse was installed over the church at Montville, in 1722; he died Dec. 15, 1740, aged fifty-three years. Mrs. Hillhouse died Oct. 25, 1768. Their children were, William, James Abraham, and Rachel, who died young.

“William, eldest son of James Hillhouse and Mary Fitch, lived and died as a country gentleman, on the portion of his father's estate which fell to him. He was chosen for fifty-three successive years, to represent his district in the Legislature of the State, and was the *Judge Hillhouse* to whom you refer in your letter. He was married Nov. 1st, 1750, to Sarah Griswold, sister to the first Governor Griswold, a woman of great excellence. She died March 15, 1777, in the forty-ninth year of her age. Their sons were, John, James, David, William, Samuel, Oliver, and Thomas. William Hillhouse lived to the age of eighty-eight, and died, I believe, in the year 1816.

“James Abraham Hillhouse, the second son of the Rev. James Hillhouse, was born at Montville about 1730. He was educated at Yale College, and acted as tutor in that institution for several years with great acceptance. He was a distinguished lawyer, and for many years a member of the council of the State. He died at New Haven, of a slow fever, Oct. 3d, 1775, in the forty-sixth year of his age, deeply and long lamented. He was a member of the Centre Church, New Haven, and eminent, even from his childhood, for his consistent piety. He married Mary Lucas, only daughter of Augustus Lucas and Mary Caner. Mrs. Hillhouse long survived him, and closed a life, dignified by understanding and piety, at the venerable age of eighty-eight years, in the summer of 1821. They had no child, but adopted James, the second son of William Hillhouse, who was received into the family at the age of seven years, and was long known to the public as treasurer of Yale College, United States Senator, and first commissioner of the Connecticut school fund. Mr. James Hillhouse was twice married: first to Sarah Lloyd, Jan. 1st, 1779, a niece of Dr. James Lloyd, of Boston, who died the same year; second to Rebecca Woolsey, daughter of Col. Melancthon Taylor Woolsey, of Dosories, Long Island, who died Dec. 29th, 1813. He left two sons, James Abraham Hillhouse, of Sachem's Wood, New Haven, the author of *Hadad* and other poems, who was born Sept. 26th, 1789, and died Jan. 5th, 1841; and Augustus Lucas Hillhouse, for many years a resident of France.

“The late James A. Hillhouse left no son, but his eldest daughter has been recently married to William Hillhouse, M. D., youngest son of Thomas Hillhouse, Albany County, in the State of New York.

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my Scholar,\*<sup>83</sup> when I came first into these Parts, and on all Occasions gratefully acknowledges his receiving the first Rudiments of his Learning from me, who, by the way, have but a

“Augustus Lucas, the father-in-law of Mr. James A. Hillhouse, was the son of Augustus Lucas,<sup>85</sup> a French Protestant, who fled his country after the revocation of the Edict of Nantes, about 1700,<sup>84</sup> in company with Mr. Laurens, of South Carolina, who had married his sister. His daughter, Barsheba, was afterwards Madam Johnson, of Newport, distinguished for her literary attainments, and died the wife of Matthew Robinson, Esq. Mrs. Hillhouse had books, belonging to her grandfather, in five or six different languages. Mr. Lucas married Barsheba, daughter of Rev. Joseph Eliot, son of the Rev. John Eliot, known as the ‘Apostle of the Indians,’ she being the mother of his son. It is believed that he was buried in the grave-yard at Newport. Mrs. Lucas, wife of Augustus Lucas the younger, was a sister of the Rev. Henry Caner,<sup>86</sup> for thirty years rector of King’s Chapel, Boston. Both she and Madam Caner lived many years, and both died in the family of the Hon. James Abraham Hillhouse, one at the age of eighty-four and the other eighty-nine.”

Rev. Joseph Eliot, before mentioned, married Sarah, daughter of Governor William Brenton, and through her Mary Lucas (afterwards Hillhouse) inherited various tracts of land in Narragansett.

\*Thomas Clap was the son of Stephen, and grandson of Thomas Clap, who migrated to New England with the early settlers, between 1630 and 1639, and settled in Scituate, Massachusetts, in 1640. Thomas Clap, the son of Stephen, was born in Scituate in 1703, and graduated at Harvard in 1722. He was one of the most distinguished men of his time. He was ordained at Windham, Connecticut, in 1726, and settled over the church there. He was chosen president of Yale College in 1740, and continued in the chair until 1764, when he resigned; and, on a visit in Scituate in 1765, he died.

President Stiles, his successor, speaks of him as standing in the first ranks of the learned men of his age. “He studied,” says he, “the higher branches of mathematics, and was one of the first philosophers America has produced, and equalled by no man except Professor Winthrop. As a theologian, he stood very high; as president of the college, he was indefatigable and very successful in promoting the interests of learning and raising the reputation of the college. He was the means of building the college edifice and chapel, and gave frequent public dissertations in the various departments of learning. Mr. Clap constructed the first orrery, or planetarium, in America. He also made a collection of materials for a history of Connecticut. He wrote many books, or rather pamphlets, in defence of the New England churches in Whitefield’s time, from 1734 to 1755. That he was a powerful opponent to Whitefield, and did much to counteract his disorganizing measures, one can easily understand, when, in looking over the pamphlets, we find him quoting Whitefield’s own words, and declaring himself ready to testify to the correctness of his quotation, viz.: ‘I intend to turn the generality of the ministers of the country out of their pulpits (who are half beasts and half devils), and bring over ministers from England.’” Mr. Clap also wrote a valuable history of Yale College.

*Modicum* to boast of myself. *Connēcticut* is a Colony remarkable for Industry, and a tolerably good Soil; and no Place this way can boast of larger Exports, in proportion to its Extent and Inhabitants. *Lumber*, so far as that means Barrel and Hogshead Staves and Heading, Hoops, Clift-boards and Shingles of Cedar, are shipped off here in great Quantities; and the Markets in the other Main-land Provinces, as well as our *West-India Islands*, owe a good deal of their Supply to the Butter, Beef, Mutton, Pork, *Indian* Corn, and Wheat, of this Colony.

Travelling Eastward, the next Region that rises to View is the little Colony of *Rhode-Island*, &c. where Providence has fixed me, and where I have resided in Quality of Missionary thirty-one Years last *April*. This Colony is bounded *Westerly* with *Connēcticut*; *Southerly*, on the Sea; *Easterly* and *Northerly*, by the large Province of the *Massachusetts-Bay*, which, running a long way up into the Land, by a *South* and *North* line, joins *New-York* Province; by which means our Communication and *Connēcticut's*, landward, is cut off, and both Colonies staked down to fixed and determined Bounds. This little District extends itself to no more than about forty Miles in length, and thirty in breadth, or it may be forty (for I write to you, Sir, from Memory only). It contains 1,024,000 Acres, and is peopled with about 30,000 Inhabitants, young and old, white and black. It was first purchased, for less than the Value of 50*l.* Sterling, of an *Indian* Emperor, named *Miantinomy*, and other inferior Sachems, his tributary Princes; and peopled by Refugees from the *Massachusetts* Colony, in 1637. By a Letter dated from on board the Ship *Arabella*, in *Plymouth-Harbour*, in *England*, begging the Prayers and Blessings of the Bishops and Clergy of *England*, these *Massachuset* Puritans disclaim any Design of separating from the Church of *England*; avowing their Intention to be only a *secession*, in point of Place, but no Departure from *Doctrine* or *Worship*.\* Notwithstanding that Pretence,

\* "In contrast with the current hostility to the Church in *England* and in this country, we may place the following historical evidence of the views with which some of the Puritan emigrants to these shores regarded the English Church. The orthography of the letter is not uniform. An accurate transcript is here presented, and may be new to many." (*Hutchinson.*)

"1630. The *Arbella*, on board which the Governor and several of the assistants, left *Yarmouth*, between the 7th and 10th of *April*. On the 7th, the Governor, and divers others on board, signed a paper directed to their

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they were no sooner settled in their new Habitation, than their old unopened Purposes appeared; the Common-Prayer

brethren of the Church of England, to remove suspicions, or misconstructions, and to ask their prayers. The paper has occasioned a dispute, whether the first settlers of Massachusetts were of the Church of England or not. However problematical it may be what they were while they remained in England, they left no room for doubt after they arrived in America.

*'The humble Request of his Majesties loyall Subjects, the Goverour and the Company late gone for New-England; to the rest of their Brethren in and of the Church of England.'*

*'Reverend FATHERS and BRETHREN,*

'THE generall rumour of this solemne enterprise, wherein ourselues with others, through the providence of the Almighty, are engaged, as it may spare us the labour of imparting our occasion unto you, so it gives us the more incouragement to strengthen ourselues by the procurement of the prayers and blessings of the Lord's faithful servants: for which end wee are bold to have recourse unto you, as those whom God hath placed nearest his throne of mercy; which, as it affords you the more opportunitie, so it imposeth the greater bond upon you to intercede for his people in all their straights; we beseech you therefore by the mercies of the **LORD JESVS** to consider us as your brethren, standing in very great need of your helpe, and earnestly imploring it. And howsoever your charitie may have met with some occasion of discouragement through the misreport of our intentions, or through the disaffection, or indiscrcretion, of some of us, or rather, amongst us; for wee are not of those that dreame of perfection in this world; yet we desire you would be pleased to take notice of the principals, and body of our company, as those who esteeme it our honour to call the *Church of England*, from whence wee rise, our deare mother, and cannot part from our native countrie, where she specially resideth, without much sadnes of heart, and many tears in our eyes; ever acknowledging that such hope and part as we have obtained in the common salvation, wee have received in her bosome, and suckt it from her breasts; wee leave it not therefore, as loathing that milk wherewith wee were nourished there, but, blessing God for the parentage and education, as members of the same body, shall alwayes rejoice in her good, and unfainedly grieve for any sorrow that shall ever betide her, and while we have breath, sincerenly desire and indeavor the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdome of **CHRIST JESVS**.

'Be pleased, therefore, *Reverend FATHERS & BRETHREN*, to helpe forward this worke now in hand; which if it prosper, you shall bee the more glorious, howsoever your judgment is with the **LORD**, and your reward with your **GOD**. It is an usuall and laudable exercise of your charity, to recommend to the prayers of your congregations the necessities and straights of your private neighbours: do the like for a church springing out of your owne bowels. Wee conceive much hope that this remembrance of us, if it be frequent and fervent, will bee a most prosperous gale in our sailes, and prouide such a paſſage and welcome for us, from the **GOD** of the whole earth, as both we which shall finde it, and yourselves, with the rest of our friends, who shall heare of it, shall be much enlarged to bring in such daily returnes of thanks-givings, as the specialties of his providence and goodnes

was out-voted, and Extempore Prayer, then called the *New-Way*, was preferred to the old Liturgick Method of Worship. From this Time, they who clamoured so loud against Perfection, and the Measures taken in *England* to exact Conformity, immediately made a Law, that none should be free of their Jurisdiction, or capable of the Privileges of their new Colony, but such as were Members, that is, (in their Sense) actual Communicants, in their new-modelled Churches. Many Churchmen, and some Anabaptists who accompanied them in their Embarkation, expecting to meet with no Molestation on account of their Principles and Way of Worship, expressed their Disatisfaction, and refused Submission to this Law, whereupon they were first disfranchised, and an actual Sentence of Banishment pronounced against them, unless they submitted by

may justly challenge at all our hands. You are not ignorant, that the Spirit of GOD stirred up the Apostle *Paul* to make continuall mention of the church of *Philippi* which (was a colonie of *Rome*): let the same Spirit, we beseech you, put you in mind, that are the Lords remembrancers, to pray for us without ceasing (who are a weake colony from yourselves) making continuall request for us to GOD in all your prayers.

‘What we intreat of you that are miniters of GOD, that we crave at the hands of all the rest of our brethren, that they would at no time forget us in their private solicitations at the Throne of Grace.

‘If any there be, who, through want of cleare intelligence of our course, or tenderneſſe of affection towards us, cannot conceive ſo well of our way as we could deſire, we would intreat ſuch not to deſpife us, nor to deſert us, in their prayers and affections; but to conſider, rather, that they are ſo much the more bound to expreſs the bowels of their compassion towards us, remembraſing alwaies that both nature and grace doth binde us to relieve and refcue, with our utmoſt and ſpeedieſt power, ſuch as are deare unto us, when wee conveiſe them to be running uncomfortable hazards.

‘What goodnes you ſhall extend to us in this or any other Christian kindneſſe, wee your brethren in CHRIST IESVS ſhall labour to repay in what dutie wee are or ſhall be able to performe; promiſing, ſo farre as GOD shall enable us, to give him no reſt on your behalves; wiſhing our heads and hearts may be as fountaines of tears for your everlasting welfare, when wee ſhall be in our poore cottages in the wildeſſe, overhaſhadowed with the ſpirit of ſupplication, through the manifold neceſſities and tribulations which may not altogether unexpediently, nor, we hope, unprofitably, befall us. And ſo commanding you to the grace of GOD in CHRIST, wee shall ever reſt,

‘Your auſſured Friends and Brethren,

‘From Yarmouth, aboord  
the *Arbella*, April 7, 1630.’

Io: <i>Winthrope</i> ,	Gov.	Rich: <i>Saltonſtall</i> .
Charles <i>Fines</i> .		Isaac <i>Johnson</i> .
George <i>Phillips</i>		Tho: <i>Dudley</i> .
&c.		William <i>Coddington</i> .
		&c. ‘’

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a short and certain Day. Before the time of carrying this Sentence into Execution, the Heads of the distressed Party peregrinated thro' the wild, uncultivated Wilderness, and fell in with *Rhode-Island*, made the Purchase above-said, and employed the intermediate Time between the Sentence of their Expulsion, and the Execution of it, in removing their Families and Effects to *Rhode-Island*, and a Town here called *Providence*. These *Rhode-Island* Refugees resolved themselves by their own, instead of a *better Authority*, into a *Body Politick*, with Liberty of Conscience allowed to People of all Persuasions, and became not a regular and legal Corporation, 'till King *Charles the Second* made them so in 1663, a Day before, or a Day after, he had incorporated the Colony of *Connecticut*. The Grants, Powers, and Privileges of both Patents, are to one and the same Purpose, and consequently the Civil Constitution the same. In *Connecticut*, I observed to you, that Independency was the Religion of the State; but in *Rhode-Island* no Religion is established. There a Man may, with Impunity, be of any Society, or of none at all; but the Quakers are, for the most part, the People in Power. As Quakerism broke out first in *England* in 1651, so, in 1654, Emissaries of that Enthusiasm were dispatched to the *West-Indies*; and no sooner did their Preachers appear in *Rhode-Island*, but they found many of the Posterity of the first Planters too well prepared for the Reception of that pestilent Heresy. The twenty-four Years that had run out from their first Removal from *England*, and the seventeen that had elapsed from their second Settlement at *Rhode-Island*, had carried off the Stage of Life most of those who received the first Rudiments of Religion in the Mother Country. Their Descendents and Successors, without Schools, without a regular Clergy, became necessarily rude and illiterate; and, as Quakerism prevailed, Learning was decried, Ignorance and Heresy so increased, that neither *Epiphanius's*, nor *Sir Richard Blackmore's* Catalogues, contain more heterodox and different Opinions in Religion than were to be found in this little Corner. The Magistrates of the *Massachusets*, who had before bore so hard upon the *Rhode-Islanders*, hanged four of these first Quaker Speakers. This, with other Severities, exercised on their Proselytes in that Province, contributed to send Shoals of these Sectaries to *Rhode-*

*Island*, as to a safer Sanctuary. This will account to you, for the Power and Number of Quakers in this Colony; who, notwithstanding, did not aim at Civil Authority, until their Brethren of *Pennsylvania* had got into the Saddle of Power; and, as they were sure of the major Vote, they thought, and they, as it has proved, thought right, they might exercise those Powers by the *Connivance*, which their Brethren did by the *Consent* of the Crown. In 1700, after Quakerism and other Heresies had, in their Turns, ruled over and tinged all the Inhabitants for the Space of forty-six Years, the Church of *England*, that had been lost here through the Neglect of the Crown, entered as it were, unobserved and unseen, and yet not without some Success. A little Church was built in *Newport*, the Metropolis of the Colony, in 1702, and that in which I officiate in *Narraganset*, in 1707. There have been two Incumbents before me; but neither of them had resolution enough to grapple with the Difficulties of the Mission above a Year a-piece. I entered on this Mission in 1721; and found the People not a *Tabula rasa*, or clean Sheet of Paper, upon which I might make any Impressions I pleased; but a Field full of Briars and Thorns, and noxious weeds, that were all to be eradicated, before I could implant in them the Simplicity of Truth. However, by God's Blessing, I have brought over to the Church some Hundreds, and, among the Hundreds I have baptized, there are at least 150 who received the Sacrament at my Hands, from twenty Years old, to seventy or eighty. *Ex Pede Herculem*. By this, you may guess, in how uncultivated a Country my Lot fell. By my excursions, and Out-Labours, a Church is built 25 Miles to the Westward of me,\*

\*This was called the Westerly church. It was built on a lot of land given for that purpose by George Ninigret, Chief Sachem of the Narraganset Indians. It joined the Champlin farm, and, when the church went down, was held by the Champlins by possession.

The town of Westerly was divided after the erection of the church, and it fell on the Charlestown side of the division line. The church was situated on the north lot of the late Champlin farm, fronting on the public road now owned by Robert Hazard, son of Joseph, and within a half a mile from the residence of the then Sachem. The deed was as follows:

"To all people to whom these presents shall come, Greeting. Know ye, that I, George Ninigret, Chief Sachem and Prince of the Narraganset Indians, in the colony of Rhode Island and Providence Plantations, in New-England in America, for and in consideration of the love and affection which I have and bear for and towards the people of the Church of

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but not now under my Care; another 16 miles to the Northward of me, where I officiate once a Month; and, at a Place six Miles

England, in Charlestown and Westerly, in the county of King's county, in the colony aforesaid, and for securing and settling the service and worship of God amongst them, according to the usage of that most excellent church, within the said Charlestown, at all times forever hereafter, and also for and in consideration of the sum of five shillings of the currency of said colony, and of the old tenor, to me in hand actually paid, by John Hill, Esq., Col. Christopher Champlin, both of said Charlestown and colony aforesaid, and Ebenezer Punderson,<sup>\*\*\*</sup> of Groton, in the county of New London and colony of Connecticut, clerk, the receipt whereof I do hereby acknowledge, have given, granted, bargained, sold, enfeoffed, conveyed, and by these presents do fully and absolutely give, grant, bargain, sell, enfeoff, and convey unto the said John Hill, Christopher Champlin and Ebenezer Punderson, their heirs and assigns forever, to the use of the Society for the Propagation of the Gospel in Foreign Parts, and their successors forevermore, (which Society was incorporated by Letters Patent under the great seal of England,) one certain tract of land lying in said Charlestown, in the colony of Rhode Island aforesaid, containing forty acres, and whereon the Church of England in said Charlestown now stands, in the occupation of the aforesaid Christopher Champlin, and is butted and bounded as followeth: beginning at a stake with stones about it, thence running South 38 degrees East 45 rods and a quarter to a stone and heap of stones by the county road, and from thence Easterly as the road runs 128 rods to a stake with stones about it, from thence N. 14 W. 40 rods, to a small white oak tree marked on two sides, from thence South 50 W. 12 rods to a stake and stones, from thence a straight line to the first-mentioned corner; with all erections and buildings standing on said premises, with all the woods, underwoods, pools, ponds, water, and water-courses, with every other appurtenance and privilege of any sort belonging to the said tract of land, or in anywise appertaining, and the reversion or reversions, and the remainders, rents, issues, and profits of all and singular the premises.

"To Have and to Hold, all and singular the said tract of land and premises, with every of their privileges, commodities and appurtenances, unto the said John Hill, Christopher Champlin and Ebenezer Punderson, their heirs and assigns forever, to the use and benefit and behoof of the Society for the Propagation of the Gospel in Foreign Parts, and their successors forevermore, to be by the said Society forever thereafter applied and appropriated for the benefit of the Episcopal minister for the time being, of the Episcopal church in said Charlestown, in the said county of King's county, and his successors forever, and to and for no other use, intent or purpose whatsoever. And I, the said George Ninigret, do hereby for myself, my heirs, executors, administrators, and successors in said Sachemship and Principality, and every of them, covenant and warrant to and with the said John Hill, Christopher Champlin and Ebenezer Punderson, their heirs and assigns, and also to and with the said Society for the Propagation of the Gospel in Foreign Parts, and their successors, that I am at this present time, and by right of indefeasable inheritance, the true, lawful, and absolute owner and proprietor of said premises, and the same are now free and clear of all manner of incumbrances whatsoever,

farther off, on the Saturday before that monthly Sunday. I gathered a Congregation at a Place called *New-Bristol*, where now officiates a Missionary from the Society; and I was the first Episcopal Minister that ever preached at *Providence*, where, for a long Time, I used to go four times a Year; but that Church has now a fixed Missionary of its own. I took Notice before of my labours at *New-London* in *Conne&icut*,

and that I, my heirs, executors, administrators or successors, now do and forever shall and will defend all and singular the said premises, with their appurtenances, unto and to the use of them for the purpose aforesaid, against all claims and demands whatsoever.

"In witness whereof, I have hereunto set my hand and seal, this 14th day of January, in the year 1745-6.

GEORGE—C NINIGRET  
his mark

"Acknowledged the same day and duly recorded." (*Charlestown Records.*)

The Mr. Punderson alluded to graduated at Yale College in 1726, and was afterwards ordained a Congregational minister over the second church in Groton. In 1732, he came into the Episcopal Church, and crossed the Atlantic to be ordained. On his return he reorganized a church at the village of Poquetannuck, in North Groton, in 1738, which has ever since existed, though it has always been small, and has never been able to sustain a pastor of its own, but has principally relied on Norwich for ministerial supply. Mr. Punderson was for some years an itinerant missionary of the Society for the Propagation of the Gospel, and preached at Groton, Hebron, and other places adjacent, from 1740 to 1750. He was the first regular officiating clergyman at Norwich, upon the erection of their church, in 1750. The Society's abstracts for the year ending 1753 say: "The Rev. Mr. Punderson, the Society's itinerant missionary in Connecticut, having petitioned the Society to be settled a missionary, with only a part of his salary (which is £70 per annum), to the members of the Church of England in New Haven, the place of his nativity (where a new church is built, to which Mr. Punderson gave the greatest part of the timber), and to those of the neighbouring towns of Guilford and Branford; the Society, out of regard to the advanced years of Mr. Punderson, and to his past good services, and to the great troubles he has met with from some oppressive persons in Connecticut, have granted his request; and have appointed him their missionary to the three towns of New Haven, Guilford, and Branford, with a salary of £50 per annum; and desired him to recommend some proper young person, educated in one of the colleges there, to succeed him in the remaining part of his itinerant mission." In a letter, dated November 12, 1762, he remarks, that although he had entered upon his thirtieth year of service, he had, during that long time, "been enabled to officiate every Sunday except one; and that amid many difficulties and discouragements, he saw much to cheer him. In Guilford, New Haven, and Branford, he had six churches and one hundred and sixty communicants; and had altogether, by the blessing of God on his endeavours, been the means of raising eleven churches in Connecticut." He shortly after removed to Rye, in the State of New York, where he died at an advanced age.

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and would to God I could boast of more Success! but Toil and Travel has put me beyond my Best; and, if I am not rewarded with a little Rest in *Europe*, where my Desires are, I have strong Hopes of infinitely more desirable Rest from my Labours, in those celestial Mansions prepared by my dear Redeemer. Beside the Members of our Church, who, I may boast, are the best of the People, being Converts, not from Convenience or civil Encouragement, but Conscience and Conviction; there are Quakers, Anabaptists of four Sorts,<sup>46</sup> Independents, with a still larger Number than all those, of the Descendants of *European* Parents, devoid of all Religion, and who attend no Kind of Public Worship. In all the other Colonies, the Law lays an Obligation to go to some Sort of Worship on Sunday; but here, Liberty of Conscience is carried to an irreligious Extreme. The Produce of this Colony is principally Butter and Cheeze, fat Cattle, Wool, and fine Horses, that are exported to all Parts of the *English America*. They are remarkable for Fleetness and swift Pacing; and I have seen some of them pace a Mile in little more than *two* Minutes, a good deal less than *three*.\* There are above

\*The breed of horses called "Narragansett Pacers,"<sup>47</sup> once so celebrated for fleetness, endurance, and speed, has become extinct. These horses were highly valued for the saddle, and transported the rider with great pleasantness and sureness of foot. The pure bloods could not trot at all. Formerly they had pace races: Littleneck Beach, in South Kingstown, of one mile in length, was the race course. A *silver tankard* was the prize, and high bets were otherwise made on speed. Some of those prize tankards were remaining a few years ago. Traditions respecting the swiftness of these horses are almost incredible. Watson, in his *Historical Tales of Olden Times*, says: "In olden time the horses most valued were *pacers*, now so odious deemed. To this end the breed was propagated with care. The Narragansett racers of Rhode Island were in such repute, that they were sent for, at much trouble and expense, by some who were choice in their selections. The aged Thomas Matlock, of Philadelphia, was passionately fond of races in his youth—he said all genteel horses were pacers. A trotting horse was deemed a base breed. All the races were pace races. Thomas Bradford, of Philadelphia, says they were run in a circular form, making two miles for a heat. At the same time they ran straight races of a mile."

Mr. I. P. Hazard, in a communication, states that "within ten years one of my aged neighbours (Enoch Lewis), since deceased, informed me, that he had been to Virginia as one of the riding boys, to return a similar visit of the Virginians to this section, in a contest on the turf; and that such visits were common with the racing sportsmen of Narragansett and Virginia when he was a boy. Like the old English country gentlemen from whom they were descended, they were a horse-racing, fox-hunting,

300 Vessels, such as Sloops, Scooners, Snows,<sup>98</sup> Brigantines, and Ships, from 60 Tons and upwards, that belong to this Colony; but, as they are rather Carriers for other Colonies, than furnished here with their Cargoes, you will go near to conclude that we are lazy and greedy of Gain, since, instead of cultivating the Lands, we improve too many Hands in Trade. This indeed is the Case. There are here, which is no good Symptom, a vast many Law-Suits; more in one Year

feasting generation. My [great?] grandfather, Governor Robinson, introduced the famous saddle horse, the 'Narragansett Pacer,' known in the last century over all the civilized part of North America and the West Indies, from whence they have lately been introduced into England as a ladies' saddle horse, under the name of the Spanish jennet. Governor Robinson imported the original from Andalusia, in Spain, and the raising of them for the West India market was one of the objects of the early planters of this country. My [great?] grandfather, Robert Hazard, raised about one hundred annually, and often loaded two vessels a year with them, and other products of his farm, which sailed direct from the South Ferry to the West Indies, where they were in great demand. One of the causes of the loss of that famous breed here was the great demand for them in Cuba, when that island began to cultivate sugar extensively. The planters became suddenly rich, and wanted the pacing horses for themselves, and their wives and daughters, to ride, faster than we could supply them; and sent an agent to this country to purchase them on such terms as he could, but to purchase at all events. I have heard my father say he knew the agent very well, and he made his home at the Rowland Brown house, at Tower Hill, where he commenced purchasing and shipping, until all the good ones were sent off. He never let a good one, that could be purchased, escape him. This, and the fact that they were not so well adapted to draught as other horses, was the cause of their being neglected, and I believe the breed is now extinct in this section. My father described the motion of this horse as differing from others, in that its backbone moved through the air in a straight line, without inclining the rider from side to side, as does the common racker or pacer of the present day. Hence it was very easy, and being of great power and endurance, they would perform a journey of one hundred miles a day, without injury to themselves or rider."

Those kept for family use were never used in harness—draughting stiffened their limbs. In the Revolutionary War, trotting horses became more valuable for teaming than pacers, and would sell better in market, and could be easier matched. After the war, trotters were more valuable for transportation, and the raising of pacing horses consequently ceased. Only a few of the country gentlemen kept them for their own use. In the year 1800, there was only one living. An aged lady, now living in Narragansett, in 1791, rode one of these pacers, on a ladies' side-saddle, the first day to Plainfield, thirty miles; the next day to Hartford, forty; stayed there two days, then rode to New Haven, forty; from thence to New London, forty; and then home to Narragansett, forty miles more. She says she experienced no sensible fatigue. (See Appendix F.) Horses and the mode of travelling, like everything else, have undergone the change of fashion.

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than the County of *Derry* has in twenty; and *Billy M'Evers* has been so long your Father's, and your Honour's Constable, that he would make a very good Figure on the Bench of our Courts of Session and Common-Pleas, and no contemptible one on those of our Courts of Assize and General Goal Delivery. The Novanglians in general, the *Rhode-Islanders* in particular, are perhaps the only People on Earth who have hit on the Art of enriching themselves by running in Debt. This will remain no longer a Mystery, than I have related to your Honour, that we have no Money among us, but a depreciating Paper Currency; and this, in the Current of 30 Years, has dwindled down from 6s. 8d. to about 4l. per Ounce. He who disposes of his Goods on long Credit, and another who lends his Money at 10l. 12½, or even 15l. per Cent. the first loses his Profits, and the last some of his Principal, besides all the Interest. Indeed, a new Act of the *British* Parliament, ill-penned, passed last Winter, to restrain us: But such Things are only *Bruta fulmina*; and we shall go on, I doubt, in our old Way of paper Emissions, unless the Lord, in Mercy to us, should dispose the sovereign Power to vacate our Patent, and prevent our Destruction, by taking us out of our own Hands. I mentioned *Wool* as one of the Productions of this Colony; but, altho' it is pretty plenty where I live, yet if you throw the *English America* into one Point of View, there is not half enough to make Stockings for the Inhabitants. We are a vast Advantage to *England*, in the Consumption of her Manufactures; for which we make Returns, in new Ships, Whale Oil, and Bone, (which grows in the Whale's Mouth) and dry Fish, to the Ports of *Portugal, Spain, and Italy*, which are paid for by Draughts on *London* and *Bristol* Merchants. I wish *Ireland* were at Liberty to ship us their Wool-lens, which we shall always want, instead of her Linens, which will soon cease to be in Demand here. Before I leave this Colony, give me Leave to observe to your Honour, that the Lord Marquis of *Hamilton*, Predecessor to the late Dukes of that Title, bought of the aforesaid Council of *Plymouth* 60 Miles square of Land, which comprehends most of this Colony, and Part of *Connecticut*, with 10,000 Acres at Sagadahock; and only Length of Time, Neglect, and some Misfortunes that befel that Family, have deprived them of the

Benefit of that great Estate.\* The last Duke put a Copy of his Patent into my Hands, when I was in *England*, in 1737; and from that, and what he told me, it appeared to my Understanding, that his Title was good, and might, were the Times favourable to that Family, be recovered again. At an easy Quit-Rent of 5s. Sterling per 100 Acres, it would amount to more than 5760*l.* per *Annum*, and might be improved to a much greater Sum.

The next Province to *Rhode-Island* is the Province of *Massachusetts-Bay*, whose Metropolis is *Boston*, a Town containing about 20,000 Inhabitants. It is bounded southerly on the *Atlantic Ocean*; westerly, on *Rhode-Island* and *Connecticut* Colonies; northerly, partly as far as the *French*, on the Back of us, will suffer them to extend; and easterly, and partly northerly, on the Province of *New Hampshire*. This Province was originally two Colonies; viz. *New Plymouth Colony*, and

\* The boundaries of the tract of land above mentioned are extracted from the deed from the Council of Plymouth to James, Marquis of Hamilton, for sixty miles square in New England, dated 1635.

"This Indenture, made 22d day of April, in the 11th year of the reign of our Sovereign Lord, Charles, by the grace of God, King of England, &c., between the Council established at Plymouth, in the county of Devon, for the planting, ordering, ruling and governing of New England, in America, of the one part, and the Right Honourable James, Marquis of Hamilton, on the other part, witnesseth, &c., give, grant, bargain, sell, enfeoff, and confirm unto the said James, Marquis of Hamilton, his heirs and assigns, all that part, purpart, and portion of main lands in New England aforesaid, situate, lying, and beginning at the middle part of the mouth or entrance of the river of Connecticut, in New England, and from thence to proceed along the sea coast to the Narragansett river or harbour, there to be accounted about sixty miles, and so up the western arm of said river to the head thereof, and into the land northwestward till sixty miles be finished, and so to cross over land southwestwards, to meet with the end of sixty miles to be accounted from the mouth of Connecticut up northwest, and also all islands and islets, as well employed as within five leagues distance from the premises, and abutting upon the same or any part thereof, not otherwise granted to any by special name, all which part and portion of lands and premises shall from henceforth be called by the name of the county of New Cambridge. Also, all that portion of lands, woods and wood grounds, lying on the east side of the river of Sagadahock, in the easterly part of New England aforesaid, containing and to contain ten thousand acres, and to be had and taken together, as conveniently as the same may be, towards the head of the said river, and next unto the land of Edward Lord Gorges there, which henceforth is to be called by the name of —."

The Council of Plymouth made many indistinct and interfering grants. They became obsolete; the Duke of Hamilton's was one.

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that of the Massachusets. *New Plymouth* was settled in 1620, by the *English Brownists*, who had resided ten Years at *Leyden* and the *Hague*, in *Holland*, and were obliged by the States to remove. Quitting the Name of *Brownists*, taken from *Brown* above mentioned, on their Entrance into *New-England*, they became known by the Epithet of *Independents*; and, upon their Principles and Platform of Church Government, all the *Independents* in *New-England* erected and regulated their Churches, if you are pleased to call them so. The *Massachusetts* Colony was settled by an Imbarkation of *Puritans* in 1629, and a greater in 1630; altho', in 1622, a Number of Episcopal People had settled at a Place called *Weymouth*; but the *Plymotheans* soon proved so bad Neighbours to them, and irritated the Natives against them, that Mr. *Morrel*,<sup>99</sup> their Minister, and his People, were fain to flee to *Virginia*, a Church Settlement from the Beginning. Grown wanton with Power and Privilege, it became necessary to quell the Factions in these little Colonies, by issuing *Quo Warranto's* against their Charters, and entering up Judgment in the *King's Bench* against them, as forfeited. King *William* granted them a more limited Patent, by which they are united into one Province, by the Name of the Province of the *Massachusetts-Bay*, in *New-England*. The Crown reserves the Power of appointing them a Governor, a Lieutenant Governor, and a Secretary; and the Governor may approve or disapprove the Choice of the Speaker of the Lower House of Assembly, and can give his Negative to all Laws. The Free-holders annually chuse Representatives for their General Court, and thole chuse the Counsellors, who may all be negatived by the Governor, except seven, the necessary Quorum. The Governor acts by a Set of Royal Instructions; and their Laws must have the Royal *Fiat* before they are binding. Independency is the Religion of the Publick; yet there are ten Churches of *England* in that Province,<sup>100</sup> under the Care of ten Clergymen, as there are, in *Rhode-Island* Colony, five Clergymen and six Churches.<sup>101</sup> They are obliged to other Colonies for many of the Necessaries of Life, yet they have a great Trade to *England* with Whalebone, Oil, Pitch, and Tar; and to *Portugal*, *Spain*, and *Italy*, with dried Fish; to the *West-Indies*, with Cod, Mackarel, Boards, Frames for

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Houses, and other Sorts of Lumber. They have one College at *New Cambridge*, and many petty, ill-taught Grammar-Schools; yet, under these mean Advantages, they are a more polite and regular People than some of their Neighbours. This is a very large and populous Province, and has many *Irish* Settlements in the Out-Towns on the *French* Frontier; so that our Countrymen, tho' less esteemed than they ought to be, are yet their Barrier in Time of War.

*New-Hampshire* Province lies Eastward of the *Massachusetts*, and is absolutely under the King. 'Tis from hence the Royal Navy is furnished with Mastings, Yards, Spars, and Oars; and whoever is Master of this, and the Provinces Eastward of it, must be Master at Sea in *Europe*. Of such Consequence are these Northern Plantations to the Crown, that without them 'tis not possible to preserve the Dominion of the Sea. There is one very worthy Clergyman of our Church fixed in *Portsmouth*, the Metropolis of this Province. His name is *Browne*,<sup>\*76</sup> and he was born in *Drogheda*. The Governor and Council go to Church here; and, were all the Colonies immediately under the Crown, as this is, the Church would gain Ground faster than She does. In this Province lies that town called *London Derry*,<sup>77</sup> all *Irish*, and famed for Industry and Riches.

Next you enter on the Province of *Main*, which in its Civil Government is annexed to the *Massachusetts*, as *Sagadahock* also is; and both rather by Use than Right. In these two Eastern Provinces many *Irish* are settled, and many have been ruined by the *French Indians*, and drove from their Homes.

\*“I am in the course of preparation of a complete history of my church, including a notice of Arthur Browne. He was born in Drogheda, Ireland, in the year 1700; was educated at Trinity College, Dublin; received the degree of A.M. 29th July, 1729; was ordained by the Bishop of London for a society in Providence, Rhode Island; was, in 1736, sent as missionary to Queen's Chapel, Portsmouth, New Hampshire, where he remained till his death. He died suddenly, at Cambridge, Massachusetts, June 11, 1773, and on the following Monday, the 16th of June, his remains were interred in Portsmouth, New Hampshire, and a funeral sermon, from Zechariah i. 5, was preached by the Rev. Mr. Bass,<sup>63</sup> of Newbury, Massachusetts. He left two sons and four daughters. He died at the age of seventy-four. He had a flourishing church, and numbered more than two hundred communicants.

CHARLES BURROUGHS

“*Portsmouth, New Hampshire, Sept. 15, 1845*”

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It is pretty true to observe of the *Irish*, in general, that those who come here with any Wealth are the worse for their Removal; though, doubtless, the next Generation will not suffer so much as their Fathers; But those who, when they came, had nothing to lose, have thrown greatly by their Labour. He that lies on the Ground can fall no lower; and such are the fittest to encounter the Difficulties attending new Settlers. But I must say no more.

More Eastward still, and beyond the Bay of *Fundy*, is the *L'Acadian* Country called *Nova Scotia*. This Country was erected into a Colony of *Scotch* by King *James* the First, their Countryman. It was ceded to the *French* Crown by his Grandson *Charles* the Second, and they called it *L'Acadia*. In Queen *Ann's* war, General *Francis Nicholson*,<sup>44</sup> at the Head of some *New-England* Troops, disciplined by *English* Officers, the *French* Fort in *Port-Royal*, and with that Garrison the whole Province, became a Conquest. The *French* Planters transferred their Allegiance, but retained their Religion, and are at this Day called the Neutral *French*; but, by their behaviour in the late War, one may see that they are not so fond of *English* Liberty, as of what we are too much used to call *French* Tyranny. *Port-Royal*, in honour of Queen *Ann*, changed its Name into *Annapolis Royal*, and is ever since her War an *English* Garrison. Eastward of *Annapolis*, and in the same Province, is the new Town of *Halifax*, which has made so much Noise in the publick Prints: It consists of about 5000 Inhabitants, besides the Troops. It must be supported well from *England* for at least twenty Years to come, before it can become independent, or be able to defend and provide for itself. If it is a Barrier settled in earnest, it may in Time make Amends for the Loss of *Louisbourg*, taken by your Countryman, the brave Admiral *Warren*; but if it is intended no more than to amuse, and be neglected, it will not stand long before *French* Forces, when there is a Rupture with that Crown. But this is a delicate Point, and requires to be touched tenderly.

*Newfoundland*, a large Island in the *Atlantic*, is the next *American English* Settlement. It was formerly granted to the Duke of *Hamilton*, and *Herbert* Earl of *Pembroke*, in Partnership; but they have neglected to settle and improve it. There

are, however, several large Settlements of Fishermen; and, on the South Shore of this Island, the Society maintain two Missionaries among them. A Captain of the War-Ship, stationed there, is the Governor, during his Stay; and, when there is no Man of War, the Captain of the first *English* Ship that comes to Anchor is Chief Commander.

Thus have I, in a very cursory and incorrect Manner, run over the *English* Plantations, without observing, however, the thousandth Part of what deserves Notice. I write now, from Memory, though in the Style of Truth; and flatter myself, from the Candour so peculiar to the *Cary's*, that you will overlook the Faults of this indigested Letter: And, if any unguarded or severe Expressions have dropped from my Pen, you will secure me from Censure, by making a generous Use of my Freedom.

To return to *New-England*: As the *Jews* had their *Nazareth*, the *New-Englanders* have their *Ireland*; but, as what is always due to too national a Spirit, they are as much despised in the other *English* Plantations, as any *Teague* is by them. This country might be made greatly serviceable to the Mother-Country by proper Management; but *false*, I had almost said *fatal* Policy, has overlooked both the civil and religious Interests of *English America*. Indeed, the Society for Propagation, &c. has done Wonders; but nothing less than Royal and National Attention is equal to the Thing. If our Accounts from Home may be depended upon, Religion runs low, and *Ireland* is like to regain its ancient Name of *Insula Sanctorum*, compared with the greater Island. The Revolution, which happened before you or I were born, might be thought a wise and necessary Measure; But, we see, it has been followed with some bad Consequences; to get free from Popery, we have run into Infidelity and Scepticism, and, like *Roman* Mariners, *Incidimus in Scyllam, cupientes vitare Charibdem*.—Except the little Revival Religion had in Queen *Ann's* Reign, the Church has gained no Ground, but in *America*, since that Period. This puts me in Mind of *Pope*, upon Criticism: After speaking of King *James's* Reign, and passing to the next, he says,

The following Licence of a foreign Reign  
Did all the Dregs of bold *Socinus* drain.

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Then first the *Belgian* Morals were extoll'd,  
 We their Religion had, and they our Gold:  
 Then unbelieving Priests reform'd the Nation,  
 And taught more pleasant Methods of Salvation.

But Mr. *Pope* was a *Papist*, and so retained little Reverence for the Revolution; but he was an *Erasmian* one, and therefore the better to be borne with. If I should ever be settled in *Europe*, and have a little Leisure, I would employ my Pen in a small History of the *English* Plantations;<sup>93</sup> but, if that is not my Fate, I may *leave*, perhaps, but can't with safety *give*, the Publick what may be helpful to an abler Hand. The Share of Satisfaction which a Man of my Age can promise himself in this World, is small, and hardly worth Attention; and yet I should be glad, were it God's Will, to end my Days nearer to where I began them than I now am. I have great Reason to thank God, that I was afflicted and abused by a false Charge in my Youth,<sup>94</sup> as that opened me a Way into the Christian Priesthood in the most excellent of all Churches. As I never was a Father in any Form, and have none but a Wife to take care of, I shall do all I can to make myself a Friend of the Mammon I shall leave; and nothing would give me greater Pleasure, than to foresee that my Books and Picture were deposited, the first in the parochial Library at *Dungiven*, and the last in your Honour's Hall.\* I herewith

\*Dr. MacSparran in his will, which was executed before his last visit to England, bequeathed the documents and manuscripts, which he had collected, to his wife, to be *sold* by her. This induces the belief that he thought them valuable. He survived her. He mentions, in his *America Dissected*, that he contemplated publishing an extended history of the colonies, especially of New England. It is in tradition, that he had written a history of the Narragansett country, and both were looked for with great interest before his death. His decease being sudden, these manuscripts were expected to be found among his papers, but they were not. It was conjectured that he either carried them with him to Europe, or that they were sent to some friend there, and now remain unpublished; or if published, no copies were sent to this country, as he had deceased and his friends were unknown. Not more than two or three copies of his *America Dissected* are known to be extant,<sup>95</sup> that was published in Dublin before his last visit. The one published in the Appendix is printed from the copy presented by him to his niece [Mrs. Lodowick Updike].

The pictures spoken of remain in this country. Mrs. Frederic Allen, of Gardiner in Maine, the daughter of the late Oliver Whipple, and granddaughter of the late Dr. Sylvester Gardiner, of Boston, in a letter states that "the pictures of Dr. MacSparran and wife<sup>96</sup> (who was Dr. Gardiner's sister) are now in our family. That of Dr. MacSparran is a bust; he

send you a Sermon, occasioned by the Enthusiasms so rife here, and some Disorders arisen in neighbouring Churches,

is in his gown and bands. It was painted by Smibert.<sup>907</sup> In a recent work on American Antiquities, there is a note saying, that soon after Bishop Berkeley and Smibert arrived in this country, they went to Dr. MacSparran's, where they remained some time. It was there, probably, he painted the pictures we now have. My great-aunt, Mrs. MacSparran, died in England in 1755. I have heard from my mother that the Doctor's visit to England was to be ordained Bishop; but while there, a great excitement occurred at home, with regard to receiving an English Bishop, which, together with the death of his wife, led him to return, saying, 'that he had rather dwell in the hearts of his parishioners, than wear all the Bishop's gowns in the world.' [The portrait of Dr. MacSparran is now (1907) in the possession of Bowdoin College; that of his wife in the Boston Museum of Fine Arts.]

The great object of the Dean and Smibert was to see the North American Indians. Dr. Barton says: "The portrait painter, Mr. Smibert, who accompanied Dr. Berkeley, then Dean of Derry, afterwards Bishop of Cloyne, from Italy to America, in 1728, was employed by the Grand Duke of Florence<sup>908</sup> to paint two or three Siberian Tartars presented to the Duke by the Czar of Russia. Mr. Smibert, on his landing at Narragansett with Dr. Berkeley, instantly recognized the Indians to be the same people as the Siberian Tartars, whose pictures he had painted."

Smibert has been confirmed in this opinion by Dr. Wolff, the great traveller, in the Eastern nations, in search of the Lost Tribes. One of his objects in visiting this country a few years since was to see the North American Indians, for the same purpose. Respecting them he says: "It will naturally be asked, what I think of that extraordinary question lately so much mooted in Europe and America, and so much connected with my own researches (the discovery of the Lost Tribes), 'Whether the Indians sprang from the Ten Tribes of the Dispersion?' With respect to ancient tradition, the rule of Vincentius Lirinensis, though not infallible, is one of the best criteria: 'What always has been believed, by all, and everywhere.' This is not traceable in the Indians. They have not at all times, and in all places, and all conjointly affirmed, 'We are the Ten Lost Tribes of the Dispersion.' On the contrary, they know nothing of any such tradition. I trace no remarkable affinities in their language to lead to such a conclusion. I am sure all nations will be found connected with the Jewish, as the great centre of spiritual worship, all rights will be found, in their uses and abuses, to maintain somewhat of the great principles inculcated in the Jewish law; but I am not prepared, from such grounds, the result of a common origin from the first parents, to affirm them all to be necessarily descendants from the Lost Tribes, because, in sooth, no other hypothesis suits the reigning taste. People who have a preconceived favourite system try to maintain it *ad ultimum*, and think they see it realized, when nothing of the kind in reality exists. Worthy people in America desired me to travel about with them, in order that I might convince the Indians of their extraction from the Jews; but this was putting the argument the wrong way. I wanted the Indians to convince me of their origin, and not to aid in deluding them into this notion, as I perceived many well-intentioned people did. I came among the Mohican tribes near New York, and asked them, 'Whose descendants are you?' They replied, 'We are of Israel.' I asked,

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where Laymen had been admitted to officiate ; with one to my Cozen *Tom Limrick*, and another to *William Stevenson*, of *Knockan*, to whom I beg Leave to write under your Cover. As I can't expect so great a Stoop, from a Gentleman in your exalted Situation of Life, as the Honour of a Letter, let me, however, beg the Favour of being remembered to my Relations, as they occasionally wait on you. I hear you are blessed with a Number of Children. May God make you a mutual Blessing to each other! May He give Health and Long-Life, and a late Translation to that glorious Kingdom above, where I hope to meet you, though denied that Happiness below. I salute your Lady with my most reverent Respects, Mr. *Phanning*, and any-one you think may be glad to hear of me. I beg Pardon for the Puzzle I have put you to, by reading this long, very long Letter ; and am,

Your Honour's  
Most obedient, humble Servant,  
JAMES MACSPARRAN.

*P.S.* In coasting the country, I've said nothing of the climate. You are to know then, that, as the *English American* Main-land Dominions extend from 32 to 45 Degrees of North Latitude, the Weather must, in some Measure, be as we are nearer to, or farther from, the Sun. In general, the Air is infinitely more clear and serene than in *England* or *Ireland*; and our Nearness to the Sun occasions more frequent and loud Claps of Thunder, and sharper Lightning, than you have. It is no unusual Thing for Houses, and Stacks of Hay, and Grain, to be Burnt; and Men and Cattle are often killed by the sharp Lightning. In *New England*, the Transitions

‘Who told you so?’ and expected to learn much ancient tradition. To my great surprise they said, ‘Mr. and Mrs. Simmons, of Scotland.’ I asked, ‘What did your ancestors tell you about it?’ ‘Our ancestors told us that we were born under the earth, and a woman among us looking out of the earth was taken hold of by a spirit, and that spirit led us to the surface of the earth; and there we lived in peace until the white men came, by whom we were subdued.’

“Many of their customs, besides words in their language, and their physiognomy *rather seem to betray a Tartar race*. Thus, for instance, they have the word *Kelaun*, great, which is also used in the same sense at Bok-hara. They have *nine* as a favourite number, which the Tartars also have. The Turcomans also play on a flute, in a melancholy strain, around the tent of their beloved mistress, and the Indians adopt a similar fashion.”

from Heat to Cold are short and sudden, and the extremes of both very sensible: We are sometimes frying, and at others freezing; and as Men often die at their Labour in the Field by *Heat*, so some in Winter are froze to Death with the *Cold*. Last Winter, in *February*, which begins the Spring with you, I rode 30 Miles upon one continued Glaze of Ice upon the Land, to assist a neighbouring Clergyman, who was sick. With a Horse well caulk'd and frosted, 'tis fine Travelling for one that can sometimes 'light and run, to bring the Blood into his Feet, and increase the checked Circulation. As from my Lands I can see the *Atlantic Ocean*, I have seen it froze as far as the human Eye could reach; and 'tis common, in a beautiful Lake of salt Water that fronts my Farm, to have the Ice Three Feet thick every Winter. Ten or eleven Years ago, we had a hard Winter, which occasioned my preaching a Sermon, that was printed, wherein I described, as well as I could, the Severity of the Weather. I either sent, or intended to send you, one of those Discourses: I am sure, I did one, to Colonel *William Stewart*, then of *New Providence*. Though I am 900 Miles to the Southward, and you Fifteen Degrees to the Northward of me, yet will it freeze Fifteen Times so much in a Night here as I ever observed it to do in *Ulster*. But I must not indulge my Inclination to gratify you with Accounts of this New World; but break off with begging Leave to assure you, that I am,

With the most perfect Sincerity,

And profound Veneration,

Your Honour's

Most obedient, humble Servant,

J. M. S.

I should be glad to be remembered, in a very particular Manner, to my old Friend and Companion, Mr. *Christopher Taaffe*, his good Wife, and Family.

## LETTER II.

*To the REVEREND PAUL LIMRICK.*

NARRAGANSET, New England,  
Nov. 10, 1752, N. S.

*Dear Cousin and Rev. Sir,*

YOURS of the 13th of *April*, which I received last Month, gave me a Mixture of Joy and Sorrow. I rejoiced to hear you, your Brothers, and Sister, were alive; but feel an Affliction for you on account of the Misbehaviour of your Son and the Misfortunes of Mr. *White*, from which I hope, as you do, that he will emerge, and shall direct this Letter to his Care. I once saw *Searson*, whom I considered as shallow; and pitied *my dear Frank*, who deserved a better Fate. I cannot feel as a Father, having never been one in any Shape: but if the Word of God be true, their Yearnings must be very tender; and I pray God to support you, and Mrs. *Limrick*, under the Burden of Grief brought on you by the Heat and Headiness of an unexperienced Youth. He cannot be unmarried, 'tis true; but he may mourn his disobedient Rashness, and reform; and then, Sir, I hope your Affections will return, and your fatherly Assistance bear a Proportion to his Merit and Wants. Papists are Christians, and to be preferred to many Protestant Heretics I could name to you.

My Brother and his Wife died a Year ago last Summer, at a short Distance of Time from one another; but I have had no Letter from any of his Children, but his eldest Daughter, who came too late to see either of them alive, and is meditating a Return home. I assisted him to the Amount of much more than he brought with him; and I fancy his Children, with Industry and proper Management, may live independent. I was against his coming this Way, and was in *England* when he landed in *Pennsylvania*; but on my Return, I enabled him to make a good Purchase, and ever since I have left them to shift for themselves, as I was left myself.\*

I have been engaged in a Law-Suit about Glebe-Land twenty-eight Years, and the Independent Teacher has at last

\* See the letter of James MacSparran,<sup>542</sup> of Erie, a descendant of Dr. MacSparran's deceased brother, in a previous note (pp. 17, 18).

obtained a Decree in Council in his Favour; so that I am forced to sit down by the Loss of at least 600*l.* Sterling; but I thank God I am not exhausted: I hope the Merit of even this Loss will turn out in my Favour when I go to *England*. Last Post brought me a Letter from the Bishop of London, consoling me on the Loss of a Cause so just on the Church's Side; wherein his Lordship is pleased to say, that *he hopes my Loss may be made up, and whatever Service he can do me, I may depend on his Affiance.* If I can but obtain my Wife's Consent, or her Company rather, along with me, and can get in some Money I have out on Bonds, I believe I shall go to *England* next Spring; but as for my Lands, Stock, and Slaves, I shall not sell them, lest I should be disappointed of a Provision in one of your two Islands. As the Shadow lengthens as the Sun grows low, so, as Years increase, my Longings after *Europe* increase also. My Labours and Toils are inexpressible, and Age makes them still more intolerable.

Vagrant, illiterate Preachers swarm where I am; and the native *Novanglian* Clergy of our Church, against the Opinion of the *European* Missionaries, have introduced a Custom of young Scholars going about and reading Prayers, &c. where there are Vacancies, on purpose that they may step into them when they can get Orders; yea, they have so represented the Necessity and Advantage of the Thing, that the very Society connive at, if not encourage it. This occasioned my preaching, and afterwards printing, the inclosed Discourse, on which I shall be glad to have your Sentiments. I have sent three of them to the North, to Col. *Cary*, cousin *Tom Limrick*, and *William Stevenson*, of *Knockan*. And as this was a bold Step, I have sent one to the Bishop of *London*, and other Members of the Society; and I hope, instead of procuring me a Reproof, it will open their own Eyes, and make them guard better against Irregularities, which, when they happen to be coeval with any Church, are hard to be reformed.

As *Absalom* set him up a Pillar to keep his Name in Remembrance, and I have no other Way to have mine preserved in my native Country but my sending my Diplomas of my Master's and Doctor's Degrees (I wish my Picture were also with you) I have inclosed Copies of them. Will

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you be so good, Sir, as to find a Way to have them registered, by the Clerk, in the Parish Register of *Dungiven*. I do not offer at this from any Motive of Vanity; but, being a Pilgrim on Earth, and not knowing but my Carcase may fall in a strange Land, it would be pleasing to me, that my Relations, in Time to come, might be able to speak of me with Authority. Forgive this Whim in one that loves you well, and who, if ever he is settled in *Europe*, and has a little more Leisure than he can have here, intends to preserve his own Memory, as well as many other Things more necessary to be known, by publishing a History of *British America*, especially that Part of it called *New-England*.

I long to salute you and your Lady, the Daughter of my good Friend Doctor *Gourney*, to whose Memory I owe, and indeed pay, a very grateful Remembrance. I know you would be pleased with the Person and Accomplishments of my Consort; but how you would fancy a full-bodied, fat Fellow, like old *Archibald*, of the *Hafs*,<sup>90</sup> I can't tell, till I try. God grant we may once more see one another!

Our Attention here has been for some Time taken up with the News of Measures on Foot to unite *Ireland* to *England*, as *Scotland* is. I pray God they may never take Effect; for if they do, farewell Liberty. You are greater Slaves already than our Negroes; and an Union of that Kind would make you more Underlings than you are now. The Accounts of the open Irreligion of the greater Island, inclines me to imagine that Ireland is on the Brink of obtaining (as, if these Accounts are true, it deserves) its ancient Name of *Insula Sanctorum*: But if ever you come into a closer Connection with the more eastern Island, Corruption will increase, Pedlars be promoted to Power, but the Clergy and landed Interest will sink into Disesteem. I suppose those that are sent to rule with you, like those who sometimes are sent here, imagine fleecing to be a better Business than feeding the Flock. I wish all Men well, and hope, notwithstanding unpromising Appearances, that the Times will mend, the Church be caressed, and true vital Religion gain Ground. In these Parts, it must be owned, that in these last thirty Years, and with little or no temporal Encouragement, but the contrary, our Church has taken an amazing Spread; and though we have still more of

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the Form than the Power of Godliness, yet there are vast  
Numbers of Converts of Conscience coming daily into the  
Churches here.

My Wife begs the Acceptance of her best Wishes for you,  
Mrs. *Limrick*, and Family, and all Friends; and I hope, dear  
Sir, you will believe I am sincere when I assure you, that

I am, with great Respect,

Your affectionate Cousin, Brother,

And very humble Servant,

JAMES MACSPARRAN.

LETTER III.  
To MR. WILLIAM STEVENSON.

*Narraganset, Colony of Rhode Island,  
in New England, Aug. 21, 1752.*

SIR,

I HEARD some Time ago of your Life and Welfare, and write you this, under Colonel *Cary's* Cover, to let you know that I am yet alive, and retain my old Reverence for your Friendship, and wish you well with the warmest Affections. I have sent you a Sermon of mine, which, though you may not like, yet I doubt not you will read for the Sake of the Author. I wish you so extremely well, that it would rejoice me to hear you made yourself Master of the Controversy between the Church and the Dissenters. Believe me, Prejudice of Education is too strong for any but masterly Minds; and were it not thus, the Separation our Fathers made had been long ere now healed up by their Sons. I do not mean by this, to dispose you to think me stiff, or rigid, or uncharitable; but if we agree in Substance and Fundamentals, why should we keep out of a national Church for Matters confessedly indifferent? Were I near you, I would lend you Books that have weighed much with me; and after you had read them, should you continue to think as you were taught to do, I should still love you as a Brother, and as indeed I always did.—But no more of this.

My Brother and his Wife died a Year ago last June; I hope he left his Family independent, and able to do for themselves. I am sure I helped him with a liberal Hand. I have Leave to go for *England* for ten or twelve Months, to go to the *Bath* for better Health; if I can bring Matters to bear to get to *England*, my next push would be to be seated in *Ireland*; but, alas! I have no Friends to depend on for Preferment, or even so competent a Provision there as I have here. I am in the Hands of a good God, who has the Hearts of Men at command; and if he sees that I can serve the Interest of *Christ's* Church, either in the Use of the *English* or *Irish* Language, which you know I can write and read, and upon Occasion could preach in, he will raise me up Friends, and restore me

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to my native Land, or near it: If not, his Will be done. You and I are so far advanced, that it behoves us to double our Diligence, and make our Calling and Election sure; which, that we may be found both doing, so as to meet in a happy Eternity, is the ardent Prayer of,

SIR,

Your affectionate Friend,

And very humble Servant,

JAMES MACSPARRAN.

*P.S. My Service to all enquiring Friends;  
and Letters directed to the Rev. James  
Macsparran, Doctor in Divinity, in  
Narraganset, New England, will reach  
me.*

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### SENATUS ACADEMIÆ GLASGUENSIS CHRISTIANO LECTORI SALUTEM

**V**IIXIT apud nos ingenuus et probus adolescens Jacobum Macsparran, qui postquam philosophiæ et eloquentiæ studiis, ita gnaviter incubuisset, ut non minimos in iisdem progressus fecerit, feliciter tandem peracto curriculi sui spatio, honorarium quod literatis et studiosis a nobis deferri solet **MAGISTERII TITULAM** merito consecutus est. Adeo ut ingenii, virtutis atque eruditio-  
nis testimonium discedenti negari non possimus. Id enim a nobis postulat cum officiis nostri ratio tum probi adolescentis meri-  
tum. Proinde bonos omnes et literarum studiosos etiam atque etiam oratos volumus, ut quæ humaniorum disciplinarum candidato, quæ morum candori, quæ denique veræ religione benevolenter debetur eam alumno huic nostro et suo in Christo Jesu fratri libenter pre-  
stent. In quorum fidem literis hisce communi academiæ sigillo mu-  
nitis, nomina nostra subscrisimus. Datum Glasguæ, 5to die Mar-  
tii, an. æræ Christ. **M D C C C I X.**

JO. STERLING, P. et Vice Cancell.

JA. BROWN, Dec. Fac.

GEO. CARMICHAEL, P. P.

JO. LAW, P. P.

JO. LOWDON, P. P.

A. DUNLOP, G. L. P.

AND. ROSSE, H. L. P.



[*Translation*]

## THE SENATE OF THE UNIVERSITY OF GLAS- GOW TO THE CHRISTIAN READER HEREOF GREETING

HERE resided here an ingenuous and upright youth, James Mac-Sparran, who having devoted himself so zealously to the study of philosophy and eloquence as to make creditable progress therein, on the successful completion of his academical career, deservedly obtained the degree of Master of Arts, which we usually confer on the studious and learned; in consideration whereof we cannot refuse to him, on his departure, a certificate of his talents, worth and learning, as both our official duty and the merits of so deserving a youth require it of us. Wherefore we earnestly request all good men and all lovers of letters, freely to render unto this, our alumnus and their brother in CHRIST JESUS, all the good offices which are due to him as a student of polite letters, as of pure morals and true piety. In testimony whereof, we have subscribed our names to these presents, and sealed them with the common seal of this University. Given at Glasgow, the 5th day of March, A.D. 1709.

JO. STERLING, Pres. & Vice Chancellor.

JA. BROWN, Dean of the Faculty.

GEO. CARMICHAEL, Prof. of Philosophy.

JO. LAW, Prof. of Philosophy.

JO. LOWDON, Prof. of Philosophy.

A. DUNLOP, Prof. of Greek.

AND. ROSSE, Prof. of Belles Lettres.

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**C**ANCELLARIUS, Magistri, et Scholares Universitatis Oxon. omnibus ad quos haec literae pervenerint salutem in Domino semperernam: Cum eum in finem honores academici a majoribus nostris instituti fuerint, ut viri de re literaria bene meriti gratia quâdam peculiari insignirentur; cumq; nobis compertum fit, virum reverendum Jacobum Macsparran, artium magistrum, in colonia Britanica, insula Rhodensi dictâ, ecclesiæ Anglicanæ presbyterum, inter theologos apud Indos Occidentales, evangelio propagando operam navantes, ingenio, doctrinâ, bonis moribus, gravitate, prudentiâ clarescere, et cum primis esse memorandum; ac speciatim a dissentientibus ab ecclesiâ nostrâ malè passum esse, quibus cum per tredecim, plus minus annos, piè, prudenter, et ut hominem Christianum decet, non sine suo magno damno, quod ad res temporales attinet, strenue conflictatus est: sciatis nos cancellarium, magistros, et scholares antedictos, reverendum virum Jacobum Macsparran, die Martis, videlicet, quinto die mensis Aprilis, anno Domini millesimo septingentesimo tricesimo septimo,<sup>999</sup> in solenni et frequentissimo doctorum et magistrorum senatu, unanimi suffragio doctorem S. S. theologiae constituisse, et renunciâsse; eumq; virtute presentis diplomatis omnibus et singulis doctoralis in S. S. theologiae gradus privilegiis et honoribus cumulasse. In cuius rei testimonium ac fidem, publicum universitatis Oxon. sigillum his literis apponi jussimus.

Stamp  
40 s

Locus  
sigilli pendentis

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[Translation]

**T**HE Chancellor, officers and students of the University of Oxford, to all to whom these presents shall come, eternal salvation in the Lord:

Whereas academical honours were created by our forefathers, in order to honour by peculiar marks of favour such as have distinguished themselves in letters, and whereas we have ascertained that the Rev. James MacSparran, Master of Arts, a Presbyter of the Church of England, of the British colony called Rhode Island, is distinguished among the divines in the West Indies, occupied with the propagation of the Gospel, for his talents, learning, good deportment, judgement and gravity, deserving to be numbered among the first thereof, and especially to have suffered at the hands of those dissenting from our church, with whom he has contended for thirteen years, or thereabouts, manfully, piously, prudently, and as becometh a Christian, but not without great damage to his worldly affairs: Now, Know, ye, that we, the Chancellor, officers and students aforesaid, in a solemn and numerously attended senate of our doctors and officers on Tuesday, to wit, the fifth day of April, in the year of our Lord one thousand seven hundred and thirty-seven, unanimously created the Reverend James MacSparran, Doctor of Sacred Theology; and have conferred on him by virtue of this Diploma, all and singular the privileges and honours belonging to the grade of Doctor of Theology. In faith and testimony whereof, we have caused the public seal of the University of Oxford to be affixed to these presents.

*F I N I S*



## Appendix B

*Reports and Abstracts: Reports of the Missionaries of Rhode Island to the Society for the Propagation of the Gospel in Foreign Parts, taken from the Abstracts of their Anniversary Proceedings.*

AS the reports of the missionaries were irregular until the year 1728, we have taken the liberty to precede them by extracting from Humphreys's *Historical Account of the Society for the Propagation of the Gospel*, the reports from the Rhode Island missionaries up to that time. He says: "The Church-Wardens of Rhode Island wrote to the Bishop of London, and to the Society, in the year 1702, declaring their early zeal, that though they had not assembled themselves, to worship God after the manner of the Church of England above four years, they had built a handsome church. The Society resolved to send a missionary hither, both on account of their being first, and also a numerous people, settled on a flourishing island. The Rev. Mr. Honyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the island was full of persons of many persuasions, especially Quakers, the Governor himself being such, yet by his prudent behaviour, he gave offence to none, and gained many to the Church. He continued there till the year 1708, and then came to England upon his own private affairs, but returned soon to his cure again. There were three little towns on the continent, Freetown, Tiverton, and Little Compton, which had requested a missionary of the Society. Mr. Honyman was requested to visit them by turns on week days, till they could be supplied by a minister. Mr. Honyman frequently crossed over to them, and preached to them in a meeting-house, which he obtained the use of, and which was commodiously situated in the centre of the three towns. He said, the people at first, very ignorant and rude in religious matters, were yet very grave and attentive at divine worship. He performed this laborious duty several years. In 1712, a missionary was sent to these towns; Mr. Honyman began to have a little more leisure, but he was zealous to promote the work he had engaged in, and set up a lec-

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ture, and preached once a fortnight at Portsmouth, a town at the farthest end of the island, and soon found very great encouragement to continue it, without any reward, but an unexpected and surprisingly large audience of people of many persuasions.

“About this time he represented also very earnestly to the Society the want of a missionary at a town called Providence, about thirty miles distant from Newport, a place very considerable from the number of its inhabitants. Through the want of instruction, the people were become quite rude, and void of all knowledge in religion; yet they were of a good and teachable disposition. He visited this place, and preached to the greatest number of people that he ever had together since he came to America. He writes thus: ‘There is a great prospect of settling a church here; and if the Society will send a missionary to a people so much in want, and so desirous of receiving the Gospel, perhaps this might prove one of the greatest acts of charity ever done yet.’ A little while after, he writes thus: ‘I have preached there again, and the number of people is so increased, that no house there could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church. If the Society knew the necessity there is of a missionary here, they would immediately send one; in the meantime, I shall give them all the assistance I can.’ The Society, upon this letter, appointed in the next year (1723) the Rev. George Pigot missionary there. Besides the faithful discharge of his duty at his own station, Mr. Honyman had been further instrumental in gathering several congregations at Narragansett, Tiverton, Freetown, and at the above-mentioned place, Providence. In the year 1724, accounts came that he had baptized eighty within the two past years, of which nineteen were grown persons, three of them negroes, and two mulattoes; and that there were probably belonging to his church at Newport above fifty communicants who lived in that place, exclusive of strangers. The Church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the Church communion. Mr. Honyman proposed to the church members the building of a new church and, subscribing himself thirty

pounds, the people concurred and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated the building would cost twice as much, in that country money. However, a sufficient sum was raised and, in the year 1726, the church was completed and Mr. Honyman preached in it. The body of the church is seventy feet long and forty-six feet wide; it has two tiers of windows, is full of pews, and hath galleries all round to the east end. It is owned, by people there, to be the most beautiful timber structure in America. The old church is given to the neighbouring town of Warwick, who had no church of their own. There are Quakers and two sorts of Baptists<sup>846</sup> in Newport, yet the members of the Church of England increase daily; and though there are not four alive of the first promoters of the Church who worship in this place, yet there are now above four times the number of all the first. This last church is generally full. Newport is the chief town on the island; is the place of residence of the Governor; is a good compact town, large enough to make a considerable village in England. Mr. Honyman continues our missionary here, and hath under his care also Free-town, Tiverton, and Little Compton.

“Having just mentioned Providence, where Mr. Honyman had gathered a congregation, and Mr. Pigot was appointed missionary, it may be proper to give next an account of the mission there. The people, as described above, were negligent of all religion, till about the year 1722; the very best were such as called themselves Baptists, or Quakers, but it is feared many were Gortonians or Deists. This township is twenty miles square, and the present number of inhabitants is about four thousand. Out of all these, there was a small number, who in the year 1722, seriously reflecting on that irreligious state wherein they lived, resolved to endeavour to build a church, get a minister, and live like Christians. They began to gather contributions among themselves; they got two hundred and fifty pounds; they solicited their friends about them: they got two hundred pounds from Rhode Island, one hundred pounds from Boston, and twenty from other places. With this sum, and about two hundred pounds more, which they borrowed, they raised, on St. Barnabas’s Day, 1722, a timber building for a church, being sixty feet in

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length, forty-one in breadth, and twenty-six high. The chief contributor was Colonel Joseph Whipple, who gave one hundred pounds. The Rev. Mr. Honyman gave ten pounds, and Mr. MacSparran, another of the Society's missionaries, gave five pounds. The people live dispersed over this large township; they are industrious, employed chiefly in husbandry and handicraft, though very lately they have begun to enter upon foreign trade and navigation. Mr. Pigot, upon his first coming here, had not much above one hundred attending divine worship; however, the numbers increased and he baptized, in less than two years, six grown persons, and the communicants were seventeen. And in the year 1727, he baptized eleven children, three grown persons, and the communicants were forty-four. The reader must remark that this mission is but just begun, and the church members are daily increasing.

“The people of Narragansett made application to the Bishop of London, about the year 1707, for a missionary, and built a church soon after by the voluntary contributions of the inhabitants. It is a timber building, and is commodiously situated for those who generally attend divine service. It is distant from Providence, the nearest church, twenty-seven miles. This county is above thirty miles long, and between twelve and thirteen broad. There are near four thousand inhabitants, including about two hundred negroes. Their business is husbandry, and their farms are large, so that the farmers seem rather graziers. They live at great distances from each other, and improve their lands in breeding horses, cattle, and sheep and carry the greatest supply of provisions to Boston market.

“The people, who appeared at first desirous of the Church of England worship, were but few, but they were very earnest in it. In the year 1717, the Society appointed the Rev. Mr. Guy to that place. He arrived there soon after, and entered upon his mission with much zeal. The members of the Church of England received him with tokens of much joy. They presently provided him with a convenient house, and, because it was at some distance from the church, they presented him with a horse and, in many other ways, shewed marks of their favour. He was very well respected by the people, and several, who lived regardless of all religion before he came,

began to be constant attendants at divine worship. He resided at Narragansett (otherwise called Kingstown), and visited, by turns, the people of Freetown, Tiverton, Little Compton, and some other places. This mission was very laborious and the places were far distant, the weather here changing suddenly into severe extremes. Mr. Guy contracted indispositions and found himself not able to bear the fatigues, and was therefore, upon his request, removed to South Carolina, in 1719. The Rev. Mr. Honyman, in the vacancy of this church, visited the people at times and kept them together. The Rev. Mr. MacSparran was appointed missionary there in 1720. In the following year he acquainted the Society, that his congregation, though small at first, consisted then of about one hundred and sixty, with twelve Indian and black servants; that he had baptized thirty persons, six of them of a grown age, between eighteen and fifty; the communicants were but twelve. But, the next year, the members of the Church of England increased to two hundred and sixty, and he baptized ten grown persons; and in the following year fifteen grown persons desired and received baptism, and all the Church people, young and old, amounted to three hundred. Mr. MacSparran continues now in this mission."

### *Abstracts of the Proceedings of the Society*

“ON the 2nd of October, 1713, the Rev. Mr. Guy having his character and abilities, upon due examination, allowed, was received as the Society’s missionary to St. Helen’s in South Carolina, with the salary of £50 per annum and the usual allowance of money and books.”

*From 1713 to 1714.* “For Marblehead or Narragansett was designed the Rev. Mr. Dudley Bradstreet, a native of the country and a proselyte of their way by education, grandson of Governor Bradstreet.” He died before ordination.

“To the Rev. Mr. H. Wheatley for his intended services at Narragansett, £70 per annum, it being a place well deserving the encouragement of the Society as the former (Marblehead), and calling for it frequently by addresses to his late Majesty, the Lord Bishop of London, the General (Nicholson<sup>84</sup>) signifying the subscribers to be favourers of the Church

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of England, and desirous of a regular minister to be placed among them."

*From 1716 to 1717.* Mr. Guy at Narragansett. Salary £70.

*From 1717 to 1718.* The Society resolve to exert themselves to send new missionaries to Narragansett. Mr. Guy not mentioned and not missionary at Narragansett.

Mr. Guy at St. Andrew's parish, South Carolina, 1718-1719; he reports.

*From 1719 to 1720.* To the Rev. James MacSparran, appointed by the Society missionary to Narragansett, in New England, £70 per annum, who is to officiate, as opportunity shall offer, at Bristol, Freetown, Swansey, and Little Compton, where there are many people members of the Church of England, destitute of a minister.

*From 1720 to 1721.* The Society have this year supplied the following places with missionaries:

"The Rev. Mr. James Orem, to New Bristol, in New England, with the like salary of £60 per annum, where the people have lately built a church at their own charge, and promised to contribute handsomely towards the maintenance of a missionary."

And the Rev. George Pigot is appointed at Stratford, Connecticut, with the same salary.

Mr. Honyman, missionary at Newport, Rhode Island, reported, "That he preaches twice every Sunday, catechisest twice a week, and administers Sacrament every month, and has baptized in about two years past seventy-three persons, of whom nineteen are adults."

*Mr. Honyman, £70; Mr. MacSparran, £70; Mr. Orem, at Bristol, £60; Mr. Pigot, at Stratford, £60.*

*From 1721, February, to 1722.* The Society have appointed for South Carolina "the Rev. Mr. Usher (a gentleman educated at Harvard College in New England, who lately came over for Episcopal ordination) to St. George's, with a salary of £50."

Messrs. Cutler, Brown, and Johnson came over for ordination.

The Rev. Mr. Honyman, minister of Rhode Island, in New England, reports, "That he had been lately to preach at Providence, a town in that colony, to the greatest number of

people he ever had together since he came to America; that no house being able to hold them, he was obliged to preach in the fields; that they are getting subscriptions for building a church, and he doubts not but there will be a considerable congregation."

"The Rev. Mr. MacSparran, minister at Narragansett, that his congregation consists of about one hundred and sixty, with twelve Indian and black servants; that he has baptized thirty persons, six of whom are adults, from the age of eighteen to fifty, and the rest under that. The number of his communicants is but twelve, but has great hopes that it will be doubled in a short time."

"The Rev. Mr. Orem, minister at Bristol, that the church there is almost finished, the inhabitants having spared no pains to carry on the work, having already expended £1500, and some hundreds more will be required to complete the building; that there is a very numerous assembly that attends the worship of the Church every Lord's day, and join in the services with the greatest gravity and decency imaginable, many of whom, before his coming, were strangers to the liturgy of the Church of England."

*Mr. Honyman, £70; Mr. MacSparran, £70; Mr. Orem, £60.*

*From 1722 to 1723.* Mr. Pigot removed to Providence from Stratford, and Samuel Johnson appointed in his room at Stratford, where the people have raised subscriptions to build a church, and where there is a prospect of a very numerous congregation.

To Bristol, the Rev. Mr. John Usher, with a like salary, on the Rev. Mr. Orem's removal to New York.

The Rev. Mr. Honyman reported "That within two years past he hath baptized eighty-two, of which nineteen were adults, three of them negroes, two Indians, and two mulattoes; that there are properly belonging to that church above fifty communicants, that live in that place, exclusive of strangers; that the people growing too numerous for the church, and others offering to join them if they could be accommodated with room, he proposed the building of a new church, and has obtained near £1000 subscriptions for that purpose, though it is supposed the building will cost twice that money; that

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the materials are getting ready, and the workmen will begin upon them in the spring."

From the Rev. Mr. MacSparran, minister at Narragansett: "That he has baptized there the last year seven adult persons, one a mulatto woman, and six children; and at Bristol, three adults and five children; that the number of those who profess themselves of the Church of England is about two hundred and sixty, and that he has had three new communicants in the last year, and has so far prevailed as to have several children, during Lent season, come to the church every Sunday and publicly repeat the Church Catechism, which they performed with decency and distinctness; that the people are wonderfully enamoured with that method of bringing up children."

*Mr. Honyman, £70; Mr. MacSparran, £70; Mr. Pigot, £60; Mr. Usher, £60.*

*From 1723 to 1724.* From the Rev. Mr. Usher: "That the number of those who profess themselves of the Church of England are forty-five families; that he has baptized six adults, and that the number of communicants are twenty-three."

From the Rev. Mr. MacSparran: "That he has baptized six adult persons last year, one of which is an Indian woman, and several children, and had four new communicants; that there are about two hundred Indians and negroes, twenty of which constantly come to church."

*Mr. Honyman, £70; Mr. MacSparran, £70; Mr. Usher, £60; Mr. Pigot, £60.*

*From 1724 to 1725.* From the Rev. Mr. Honyman: "That his congregation has very much increased; that they are now building a large new church; that in the year 1724, he baptized forty-three, among which were eight adults, six of them negroes and Indians, and one Indian child."

From the Rev. Mr. Pigot: "That his congregation is generally one hundred, though the greater part not of that town; that he has baptized six adults, and the number of his communicants are seventeen."

From the Rev. Mr. Usher: "That he has baptized five adult persons, and admitted seven to the Communion, and that the number of actual communicants is thirty."

Salaries, same.

*From 1725 to 1726.* From the Rev. Mr. Honyman: "Acquainting that the new church there is nigh finished, and will be ready for the Society's present as soon as it can be sent (which present is a plain purple communion cloth, pulpit cloth, and cushion), and that the people had given the old church, with all its furniture, to a neighbouring place, where they conceive it will be of great use."

Salaries, same. No other reports from Missionaries this year.

*From 1726 to 1727.* From Mr. Honyman: "That their new church is now finished and in a flourishing condition, and increases daily; that he has often visited Freetown, Little Compton, and Tiverton, and preached there on week days, in a meeting-house belonging to the Independents, of which they allowed him the use, where the people are very attentive to his sermons and desire the Society's compassion; that he preaches twice every Sunday in his own church, administers the sacrament every month; observes all fasts and festivals; has prayers twice a week in Lent, and publicly catechises the children."

From the Rev. Mr. Pigot: "That he has baptized, from July, 1726, to July, 1727, three adults and eleven infants, admitted nine to the Sacrament, and that the whole number of his communicants is forty-four."

No other reports this year. Salaries the same.

*From 1727 to 1728.* From the Rev. Mr. Pigot, late minister at Providence: "That during the time of his four years' ministry among them he baptized sixteen adults, besides infants, and had forty-four communicants; and that there is a large congregation at Marblehead, where he now officiates."

From the Rev. Mr. Honyman, minister at Newport: "That his church there is in a flourishing condition, and that upon week days he observes stated lectures in the adjacent places of Tiverton, Freetown, and Little Compton, which are commonly attended by considerable numbers of people. He lately preached at Providence to a large congregation, and administered both Sacraments to several persons."

1729. *Mr. Honyman*, missionary at Rhode Island, £70; *Mr. MacSparran*, missionary at Narragansett, £70; *Rev. Arthur Browne*, appointed missionary to Providence, £60.

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Accounts have been received from the Rev. Mr. Honyman, minister at Newport, in Rhode Island, that his church is in a flourishing condition, and that within the last two years he has baptized eighty-eight, fourteen of which are adults.

*From 1729 to 1730.* The Rev. Mr. Usher, of Bristol, writes, “That his congregation has so much increased that there is scarce room in the church to hold them, and therefore he intends to build a gallery soon, for their better accommodation.” In the same letter he gives a brief account of the progress he hath made in his mission since his appointment, in these words: “Since my first settlement in Bristol to this time, which is just seven years, I have baptized one hundred and twenty-one, twelve of which I baptized at Rehoboth and Barrington, at which places I have preached several times; of the number twenty-two were adults, and three adult Indians. I have had sundry negroes make application for baptism, that were able to render a very good account of the hope that was in them, and their practices were generally agreeable to the principles of the Christian religion. But I am not permitted to comply with their request and my own duty, being forbid by their masters, notwithstanding they have the Bishop of London’s letter, and the late Bishop of St. Asaph’s sermon to that purpose, to which I have added my own endeavours, both from the pulpit and in private conversation, to persuade them to comply therewith.”

The Rev. Mr. Honyman, at Rhode Island, and Mr. MacSparran, at Narragansett, have each of them wrote to the Society that their congregations were in a flourishing condition.

*Mr. Honyman*, at Newport, £70; *Mr. MacSparran*, at Narragansett, £70; *Mr. Browne*, at Providence, £60; *Mr. Usher*, at Bristol, £60.

1731. The Rev. Mr. MacSparran, missionary at Narragansett, writes, that he proceeds with good success on the labours in the duties of his mission; that besides children, he hath lately baptized one adult and a negro; that it is his common practice to expound the Church Catechism to children one Sunday in each month, in the hearing of the congregation, to the great improvement of the elder people, as well as of the children.

The Rev. Mr. Honyman, missionary at Newport, writes, that the church under his care is in a growing state; that in less time than the last two years he had baptized eighty-four, sixteen of whom were adults. He also constantly observes his stated lectures at Tiverton, where he hath often a considerable audience, and assures he will exert himself to the utmost in the discharge of every branch of his duty.

Salaries the same.

1732. The Rev. Mr. Honyman, an ancient missionary at Newport, in a letter dated September 20, 1732, acquaints thus: "I take the pleasure of telling you this known truth, that betwixt New York and Boston, a distance of three hundred miles, and wherein are many missions, there is not a congregation in the way of the Church of England that can pretend to compare with mine, or equal it in any respect; nor does my church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to our Church, so that our present appearance is entirely owing to God's blessing upon my endeavours."

1733. The Rev. Mr. Arthur Browne, missionary at Providence, in his letter dated September 29, 1733, acquaints: "That upon his first coming to the mission of Providence, he found the number of persons attending divine service was small, and the communicants only twenty-seven; but that now there is a great alteration, for the communicants amount to forty-six, and his congregation is seldom less than a hundred in number; and he hath baptized fourteen adults and fifty-four infants."

1734. The Rev. Mr. Honyman, missionary at Newport, in his letter dated November 27, 1734, acquaints the Society, that his church continues in a flourishing condition, so that there is none in those parts to be compared to it. Last summer, he went to preach at Tiverton in excessive hot weather, which occasioned him a violent and dangerous fit of sickness; but notwithstanding that, as long as he was able, he performed his duty in the church, so that his people were not without public worship during the whole sickness, except one Sunday, and that, through God's blessing, he is perfectly recov-

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ered. He says, Barclay's *Apology for the Quakers* hath been lately reprinted there, and he therefore thinks a number of Keith's *Answer* to that book might be distributed with great advantage among the people of those parts, and he could also dispose, to very good purpose, among many whose wants require them, a number of *Bibles*, *Common Prayer Books*, Bishop Beveridge's *Thoughts on Religion, Whole Duty of Man*, and other tracts.

The Society last year appointed the Rev. Mr. Punderson to be Itinerant Missionary in New England.

1735. The Rev. Mr. Honyman, missionary at Newport, writes an account, that the Church increases in those parts; that his own labours are attended with success; that since his last letters he hath baptized ninety, whereof seven are adults, one an Indian, and three negroes.

*From 1736 to 1737.* No report. Salaries the same.

*From 1738 to 1739.* The Rev. Mr. Honyman, of Newport, senior missionary of the Society, acquaints them by letter, dated July 6, 1737, that he had been very much weakened by a long indisposition, but he had not omitted his duty in preaching twice every Sunday; in observing every *festival*; in reading prayers and catechising twice a week in Lent; and he may affirm with great truth, that his congregation is the largest and most flourishing of any in those parts. And by a letter dated the 8th of November, 1737, he writes that he had baptized ninety persons that year, of whom fifteen were of riper years, two negroes, and two Indians; that he found his work growing on his hands as he grew in years, but he would go on with the divine assistance, to promote, to the utmost of his endeavours, the interest of religion, according to the designs and expectations of the Venerable Society.

The Rev. Mr. MacSparran, minister at Narragansett and Warwick, writes, September 21, 1738, that he had baptized twenty-eight persons, of whom ten were adults, the last half year, and one of them, the lady of Mr. Abraham Francis,<sup>769</sup> a person of some consideration at Warwick, and he since hath received her to the Communion.

The Rev. Mr. Usher, at Bristol, writes, September 22, 1738, that in obedience to the orders of the Venerable So-

ciety, he sends a true and faithful account of the spiritual state of his parish. There are in it one hundred and fifty families, reckoning about four to a family, and fifty of these families are of his congregation, and he hath fifty communicants; and he hath baptized one person of full age, besides several children the last half year. The other hundred families consists of dissenters of various names.

George Taylor,<sup>884</sup> of Providence, writes, October 18, 1737, that he teaches twenty-three white and two black children, and catechises them on Wednesdays and Saturdays, explains to them the principles of religion, which they have learned by heart; this, with Mr. Taylor's good life and conversation, comes attested by Dr. MacSparran.

*From 1739 to 1740.* Mr. Honyman, missionary at Rhode Island, £70; Mr. Checkley, missionary at Providence, £60; Mr. Usher, missionary at New Bristol, £60; Mr. MacSparran, missionary at Narragansett, £60; Mr. Taylor, school-master at Providence, £10.

The Rev. Mr. Honyman, of Rhode Island, senior missionary of the Society, acquaints them by a letter dated the 27th of September, 1738, "that it had pleased God to visit him with a chonical distemper, which had for several months disabled him from public service, but he had taken all due care to have his church regularly supplied by the Rev. Richard Watts, late the Society's school-master at Annapolis Royal, and now settled in his neighbourhood at Bristol. But the charge of this, and his long illness, had laid so heavy upon him, that he was obliged to become a petitioner to the Society for their kind assistance, which he humbly hoped would not be denied to him who hath been more than thirty years in their service at Rhode Island, and made it his constant endeavour to behave himself worthily, and not without some success, his church being the largest in those parts, and yet not sufficient to contain his congregation." The Society, out of regard to Mr. Honyman's long and faithful services and his pressing circumstances, hath given him a gratuity of £20, for which, by a letter of 7th of August, 1739, Mr. Honyman returned his most hearty thanks, and wrote, that he had been for some months back in his desk and pulpit again, and since his illness had baptized fifty persons, four of whom were adults, and two

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of them negroes; and he concludes, that he is determined to spend the remainder of his days in the service of that church, and will endeavour, through the divine assistance, to deserve the favours of the Venerable Society.

The members of the Church of England in the town of Providence, by a memorial dated the 4th of May, 1739, return their most unfeigned thanks to the Venerable Society for reviving the mission among them, by the appointment of the Rev. Mr. Checkley, to officiate to them, than whom, no man, they say, was more desired, and they do not doubt but that he will answer the expectation of all good men concerning him. And Mr. Checkley, by a letter dated November 1, 1739, acquaints the Society, that his congregation received him with joy, and that, as the most steady application to his duty is required, he can with truth affirm, that he hath not been absent one Sunday since his arrival, and hath baptized thirteen persons, one of them a woman sick in bed, and is preparing some Indians and negroes for that sacrament; but, at the desire of the Rev. Mr. Commissary Price, he hath sometimes performed divine service and preached on a Wednesday at Taunton, twenty miles distant from Providence, where the congregation consists of more than three hundred persons, many of whom were never before in any Christian church; and he requests a large *Common Prayer Book* for the church of Providence, and some small ones for the use of the poor. The Society hath sent him a folio *Common Prayer Book* for the church, and two dozen small ones for the use of the poor at Providence. Mr. Checkley likewise certifies to the good behaviour of Mr. Taylor, the Society's school-master at Providence, and that the number of scholars is twenty-nine.

*From 1740 to 1741.* Mr. Honyman, missionary at Rhode Island, £70; Mr. Usher, missionary at New Bristol, £60; Mr. MacSparran, missionary at Narragansett, £70; Mr. MacSparran, for officiating at Warwick, £30; Mr. Checkley, missionary at Providence, £60; Mr. Taylor, school-master at Providence, £10.

The Rev. Mr. Honyman, of Rhode Island, the senior missionary of the Society, writes, by a letter dated March 10, 1739, that he had nothing extraordinary with which to acquaint the Society, and therefore he must repeat, what he

hopes he shall be in a capacity of repeating as long as he lives, that his church is in a very flourishing condition.

The Rev. Dr. MacSparran, missionary at Narragansett and Warwick, acquaints the Society, by a letter dated October the 1st, 1740, that he continues to discharge his parochial duties at both his churches with diligence and fidelity, well knowing that he is to give an account of his ministry, not only to the Board of the Society, but also to a much higher tribunal. He blesses God that he hath reason to think that he doth not labour in vain, but that both the knowledge and practice of Christianity increase and gain ground in his parish; he had received lately six new communicants, and baptized three well-instructed serious adults, of whom two he had already admitted to the sacrament of the Lord's Supper, and should soon admit the third, through God's blessing.

The Rev. Mr. Usher, missionary at Bristol, writes, by a letter dated July 13, 1740, that he hath lately baptized two adults, after full instruction, the one a white, and the other a black; and that he hath one remarkable convert from drunkenness whom God hath been pleased to pluck like a brand out of the fire, when, through that filthy vice, he was fallen into it: and upon this accident he had taken some pains with him, who, thus awakened to a sense of his sins, hath been for two years an example of sobriety and virtue. The number of Mr. Usher's communicants is forty-eight, and he is now preparing three white adults and one black for the holy sacrament of Baptism.

The Rev. Mr. Checkley, missionary at Providence, in New England, by a letter dated November 6, 1740, complains of his being hardly beset by several Romish missionaries, and particularly by one in the shape of a Baptist teacher, but that he was at last gone away, and notwithstanding all their pains his congregation increased. He hath been visited by some of his old Indian acquaintances from distant places, and they have promised to send their children to him for instruction; and he hath himself visited the neighbouring Indians and performed divine service, and baptized three children, at the distance of fifty miles from Providence, without having been absent one Sunday from his church. He hath baptized within the year twenty-six persons, one a mulatto, and two negro boys, and

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four white adults, two of them a man and his wife, whose behaviour at the font much moved and edified the congregation; and they received with great devotion the sacrament of the Lord's Supper on the Sunday following, and have been constant communicants from that time.

*From 1741 to 1742. Mr. Honyman*, missionary at Rhode Island, £70; *Mr. Usher*, missionary at New Bristol, £60; *Mr. Checkley*, missionary at Providence, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Dr. MacSparran, missionary at Narragansett and Warwick, acquaints the Society, by a letter dated May 4, 1741, that he had baptized seventeen children and three adults, bred in Quakerism, who, together with four other persons of competent knowledge and of a good life, had increased the number of his communicants to forty-eight persons; and that he continues his usual visits to Warwick, and doth duty there twice in a month, when health and weather permit, and sometimes in several distant corners of Narragansett. He thanks God that religion gains ground both among white and black people; and he intends to devote Sunday mornings early for a catechetical lecture to the negroes, as he doth the interval between prayers and sermon, once a month, for catechising the white children. And, by a second letter, dated September 22, 1741, the Doctor writes, that he had baptized four children and one Indian adult, and admitted two new members to the Communion; and he had begun the catechetical lecture for the negroes, and spends one hour immediately preceding divine service, in catechising and instructing these poor wretches, who, for the most part, are extremely ignorant; and whether from the novelty of the thing, or, as he hopes, from a better motive, more than fifty slaves give their attendance. He writes further, that in the middle of the arm of the sea, which divides Rhode Island from the Narragansett shore, lies an island called Conanicut, about eight or nine miles long, and two wide, containing about four or five hundred inhabitants, who had never had Christianity preached to them in any other shape than Quakerism, until he preached to them on the 4th of August and 9th of September last, upon

express invitation from them; and the appearance of doing some good among them is so promising, that he is determined to visit them once a month. The Society, well pleased with the foregoing accounts, hath sent the Doctor a folio *Bible* and *Common Prayer Book*, and some small tracts proper to promote true religion.

*From 1742 to 1743.* *Mr. Honyman*, missionary at Rhode Island, £70; *Mr. Usher*, missionary at New Bristol, £60; *Mr. Checkley*, missionary at Providence, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Taylor*, school-master at Providence, £10.

By letters from Rhode Island government, we are informed likewise, that the church continues to flourish at Newport under the care of the Rev. Mr. Honyman, and at Narragansett, under the care of the Rev. Dr. MacSparran, where seventy negroes and Indians attend on it in public, whom the Doctor frequently catechises and instructs for an hour before divine service begins; and by him the people of Conanicut, mentioned in the abstract of last year, return their thanks to the Society for a folio *Bible* and *Common Prayer Book* for the public, and the pious tracts sent them for their private use; and purpose the building of a church for the more decent celebration of divine worship.

*From 1743 to 1744.* The Rev. Mr. Honyman, of Newport, by his letter of June 13, 1743, blesses God that his church is in a very flourishing and improving condition; there are in it a very large proportion of white people and an hundred negroes, who constantly attend the public worship of God. Mr. Honyman hath eighty regular communicants, and he hath baptized, within the preceding two years, one hundred and fifteen persons, of whom twenty were adults, and seven were negroes; while seventy negroes and Indians, with a large congregation of our own people, fill the neighbouring church of Narragansett, under the care and administration of the Rev. Dr. MacSparran.

Salaries: *Mr. Honyman* £70; *Mr. MacSparran*, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Usher*, £60; *Mr. Checkley*, £60; *Mr. Taylor*, school-master at Providence, £10.

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1744. *Mr. Honyman*, missionary at Rhode Island, £70; *Mr. Usher*, missionary at New Bristol, £60; *Mr. Checkley*, missionary at Providence, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Checkley, missionary at Providence, says, that, notwithstanding all opposition, the Church increases and is likely to increase; that he found a greater number of people in the woods than he could have imagined, destitute of all religion, and as living without God in the world; and he had likewise visited the Indians upon Quinebaug River, and was in hopes of doing some good among them.

1745. *Mr. Honyman*, missionary at Rhode Island, £70; *Mr. Usher*, missionary at New Bristol, £60; *Mr. Checkley*, missionary at Providence, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Taylor*, school-master at Providence, £10.

The church at Rhode Island, under the care of the Rev. Mr. Honyman, remains in its usual flourishing state; while in Bristol, several families have conformed, and many others frequent that church, whom the Rev. Mr. Usher, the Society's missionary there, has good hopes will become worthy members thereof.

1746. *Mr. Honyman*, missionary at Rhode Island, £70; *Mr. Usher*, missionary at New Bristol, £60; *Mr. Checkley*, missionary at Providence, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Honyman, the Society's missionary, and the church wardens and vestry of the church of Newport in Rhode Island, by their letter dated August 2, 1746, petitioned the Society to send them over a proper person episcopally ordained, to take on him the office of a school-master to teach grammar and the mathematics, pursuant to the will of the late worthy Mr. Nathaniel Kay,<sup>84</sup> who bequeathed an house and lands to the value of about £25 sterling per annum in trust to them for that purpose. And that the Society would be graciously pleased to appoint such person catechist to their church, under the direction of Mr. Honyman,

and to be assistant to him in the care of that very numerous congregation. To this the Society, out of regard to the advanced years of Mr. Honyman (who hath been more than forty years their faithful and diligent missionary there), have consented; and they have given him directions to consult the Rev. Dr. Johnson, of Stratford, and to choose out of the young gentlemen educated at New Haven, whom, upon their own request, Dr. Johnson hath recommended for employment to the Society, a fit person for these offices; and to send him over to England for holy orders, of which, if he shall be found worthy, the Society, after his ordination, will appoint him catechist and assistant to Mr. Honyman, in the care of his very large and increasing congregation, not of whites alone, but of blacks also; no less than twelve of the latter sort having been admitted members of it, by the holy sacrament of Baptism, within twelve months.

The Rev. Mr. Usher, the Society's missionary at Bristol, by his letter dated April 2, 1746, writes: "That besides reading and preaching twice every Sunday, and regularly administering the holy Sacraments, and observing all the feasts and fasts of the Church in his own parish, he officiates also at Taunton, Swanzey, and other places, as opportunity offers and occasion requires; and that several who were dissenters had become conformists: to which is added the pleasure of his having about thirty negroes and Indians of his congregation, most of whom join in the Church Service very devoutly, and three of them are communicants."

1747. "The Rev. Mr. Honyman continues his usual diligence in his mission at Newport, in Rhode Island, it appearing, by his letter of May 14, 1747, that he had baptized eighty-three persons, eleven of whom were adults, and properly instructed, sixteen negroes, and two Indians."

1748. *Mr. Honyman*, missionary at Rhode Island, £70; *Mr. Leaming*, catechist at Newport, in Rhode Island, £10; *Mr. Usher*, missionary at New Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Checkley*, missionary at Providence, £60; *Mr. Taylor*, school-master at Providence, £10.

1749. *Mr. Checkley*, missionary at Providence, £60; *Mr.*

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*Taylor*, school-master at Providence, £10; *Mr. Honyman*, missionary at Newport, in Rhode Island, £70; *Mr. Leaming*, catechist at Newport, in Rhode Island, £10; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Usher*, missionary at Bristol, £60.

1750. *Mr. Checkley*, missionary at Providence, £60; *Mr. Taylor*, school-master at Providence, £10; *Mr. Usher*, missionary at Bristol, £60; *Mr. Leaming*, catechist at Newport, in Rhode Island, £10; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30.

The church of Newport, in Rhode Island, hath sustained a very great loss by the death of their late worthy pastor, Mr. James Honyman, who departed this life there on the 2nd of July last, after a life well spent in promoting true religion and virtue, to a very advanced age; he having been upwards of forty years in the service of the Society, and by their support done great service to the cause of religion, of which the church gathered at Newport by his pious labours is a very good, and it is to be hoped, by their perseverance in the paths of righteousness and truth, will prove a lasting monument.

1751. No sermon or abstract this year.

1752. The Society, at the earnest request of the church at Newport, hath consented to the removal of the worthy Mr. Beach,<sup>853</sup> their missionary at the church at Newtown, to that numerous congregation; and they will endeavour to provide the church at Newtown with a worthy successor, as soon as they shall be informed of Mr. Beach's removal thence.

Salaries: *Mr. Checkley*, missionary at Providence, £60; *Mr. Taylor*, school-master at Providence, £10; *Mr. Usher*, missionary at Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Beach*, £50; *Mr. Leaming*,<sup>533</sup> catechist at Newport, £20.

1753. *Mr. Checkley*, missionary at Providence, £60; *Mr. Taylor*, school-master at Providence, £10; *Mr. Beach*, missionary at Newport, in Rhode Island, £50; *Mr. Leaming*, catechist at Newport, in Rhode Island, £20; *Mr. MacSparran*,

*ran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Usher*, missionary at Bristol, £60.

1754. *Mr. Checkley*, missionary at Providence, £70; *Mr. Taylor*, school-master at Providence, £10; *Mr. Usher*, missionary at Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. Pollen*, missionary at Newport, in Rhode Island, £50; *Mr. Leaming*, catechist at Newport, in Rhode Island, £20.

The Rev. Mr. Beach, the Society's missionary at New-town and Redding, in Connecticut, having declined, through want of health, to accept of the great care of the church at Newport, in Rhode Island, which at the earnest request of the inhabitants thereof, had been offered to him, the Society hath appointed the Rev. Mr. Pollen, M.A., late curate of St. Antholin's Church in London, but then curate of the Epis-copal Church of Glasgow, to that mission, upon his own request, and it is hoped that he is by this time safely arrived, and to good purpose employed in the duties of his holy function there.

The Rev. Mr. Usher, the Society's missionary at Bristol, in New England, observes, in his letter of this year to the Society, that he hath been employed above thirty years in their service, and continues to do his duty, though in an imperfect state of health; and hath the pleasure to officiate to a full congregation of sober, industrious persons, who perform the service of the Church in as regular order as any church whatsoever, there being none among them but can read, except some few negroes; and he thanks God he lives upon a good footing with the dissenters, as well as with the members of his own congregation. And he had lately received into the Church three adults, bred among the Anabaptists, and was preparing four more for the holy sacrament of Baptism, and that when these four should be baptized, there would remain but part of two families unbaptized in his whole congregation.

1755. *Mr. Pollen*, missionary at Newport, in Rhode Island, £50; *Mr. Leaming*, catechist at Newport, in Rhode Island, £20; *Mr. Usher*, missionary at Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*,

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for officiating at Warwick, £30; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

By a letter of thanks to the Society, from the church-wardens and vestry of the church of Newport, in Rhode Island, bearing date the 28th of May, 1754, for the appointment of the Rev. Mr. Pollen to that mission (as mentioned in the abstract of the Society's proceedings in the year 1753), it appears that Mr. Pollen arrived safe there in the beginning of that month, and was very acceptable to them; not only from his general good character, but also from his good behaviour and abilities in his pastoral duties, as far as they had yet experienced them; and they made no doubt but he would answer the pious and charitable design of the Society in sending him to them. And Mr. Pollen, by his letter of June the 7th, 1754, gives an account of his kind reception, and that he hath great hopes of propagating the true Christian faith, and doing much good among them, towards which he promises his best endeavours shall not be wanting. The church of Providence, in Providence Plantation, having become vacant by the death of the Rev. Mr. Checkley, and the church-wardens and vestry of that church having very earnestly petitioned the Society to supply that loss by the appointment of a new missionary, the Society hath thought it proper to appoint the Rev. Mr. John Graves, Vicar of Clapham in Yorkshire, in the Diocese of Chester, a most pious and worthy clergyman, brother to the Rev. Mr. Matthew Graves, the Society's worthy missionary at New London, in the Colony of Connecticut, and animated with the same holy zeal to propagate the Gospel in foreign parts, to be their missionary to the church of Providence; and it is to be hoped Mr. John Graves, he having before his departure resigned the vicarage of Clapham, is happily arrived at that mission.

1756. *Mr. Pollen*, missionary at Newport, in Rhode Island, £50; *Mr. Leaming*, catechist at Newport, in Rhode Island, £20; *Mr. Usher*, missionary at Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. John Graves*, missionary at Providence, £60; *Mr. Taylor*, school-master at Providence, £10.

Mr. Pollen, and all the other worthy missionaries, send favourable accounts.

1757. *Mr. Pollen*, missionary at Newport, in Rhode Island, £50; *Mr. Leaming*, catechist at Newport, in Rhode Island, £20; *Mr. Usher*, missionary at Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. John Graves, the Society's missionary in the church of Providence, appears to be most acceptable to that congregation, which, by their letter of June 14, 1756, humbly thanks the Society for their goodness in sending so very worthy a person to administer to them, whose behaviour makes him to be beloved by all, and their church is crowded; and they humbly hope that God will make him instrumental in stirring them heartily to their duty. And he labours much therein, administering the Holy Communion, and preaching both morning and afternoon, and catechising the children, not only at Providence, but at Taunton also, where he monthly officiates.

1758. *Mr. Pollen*, missionary at Newport, in Rhode Island, £70; *Mr. Leaming*, catechist at Newport, in Rhode Island, £20; *Mr. Usher*, missionary at Bristol, £60; *Mr. MacSparran*, missionary at Narragansett, £70; *Mr. MacSparran*, for officiating at Warwick, £30; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

1759. *Mr. Pollen*, missionary at Newport, in Rhode Island, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Dr. MacSparran, the Society's missionary at Narragansett, died there on the 1st of December, 1757, and by his last will, dated May 23, 1753, he hath given a convenient spot of ground for a church and burying place, on the northwest corner of his land, to build a church upon, if need should hereafter so require. He likewise, after his wife's de-

## Appendices

cease, hath bequeathed his farm in that parish, as a convenient dwelling-house, to such Bishop of the Church of England and his successors, forever, as shall be regularly sent, and set over that part of His Majesty's Plantations where the said farm lies, with this proviso: that at least the three first bishops in direct succession be born or educated in Great Britain or Ireland; also, that the said bishop be sent at farthest within seven years after his wife's decease (she died in England, of the small-pox, in the year 1755). And to supply the loss of Dr. MacSparran to his congregation, the Society hath appointed the Rev. Mr. Fayerweather, a native of New England, of so very good a character, and so well recommended when he came to England for holy orders in the year 1756, that the University of Oxford was pleased to honour him with the degree of Master of Arts, to succeed Dr. MacSparran as their missionary to the Church of Narragansett.

1760. *Mr. Pollen*, missionary at Newport, in Rhode Island, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

1761. *Mr. Browne*, missionary at Newport, in Rhode Island, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Pollen, late the Society's missionary to the church of Newport, in Rhode Island, by a letter dated there July the 10th, 1760, acquainted the Society, that he had received an invitation to a parish in Jamaica, and he hoped the Society would not take amiss his acceptance of it, as he should always retain the utmost veneration for them; and, whether in or out of their service, gladly embrace every opportunity of promoting it; that he was pressed immediately to embark for Jamaica, but he would stay and officiate in Newport till the beginning of the winter. And the church of Newport entreat the Society by a petition, dated September 23, 1760, to grant them another missionary in the room of Mr. Pollen, then about to leave them; and they take the liberty to mention Mr. Marmaduke Browne,<sup>705</sup> the Society's itinerant missionary in

New Hampshire, as a clergyman of a very good character, who had lately officiated to them to the great satisfaction of the congregation, and they hoped to be quite happy under his pastoral care, would the Society be so good as to appoint him to that mission. This the Society have granted, Mr. Marmaduke Browne joining in the request, together with his father, the Society's missionary at Portsmouth, in New Hampshire.

1762. *Mr. Browne*, missionary at Newport, in Rhode Island, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, by his letter dated December 1, 1760, which was laid before the Board April 17, 1761, acquaints the Society that, after officiating a few Sundays in the parish church of St. Paul in his new mission, he had the misfortune of spraining his right ankle, which till that time had confined him in great pain, but promises upon his recovery to be diligent in the Society's service and obey their injunctions, and to exert himself to the utmost of his strength and capacity, to the honour of God and the propagation of the Gospel of our Great Redeemer. By another letter, dated March 20, 1761, we learn that he is so far restored as to go out again, and promises to do his utmost to redeem the lost time. He complains that Quakers, Baptists, Fanatics, Ranters, Deists, and Infidels swarm in that part of the world. But in another letter, dated August 1, 1761, he writes, that his own flock, to his unspeakable comfort, increase in number, and, as he judges by their fruits, grow in the grace and virtues of the Christian life. He adds, that many good books are wanted in the Narragansett country, for the suppressing of Deism, Infidelity, and Quakerism, which, if sent to his care and disposal, he promises shall be distributed in a manner beneficial to his own people, and to those who dissent from our Establishment. Which request the Society have complied with; and besides *Bibles*, *Common Prayer Books*, and many pious small tracts, have sent twelve copies of *West on the Resurrection*, and *Littleton* on the *Conversion of Saint Paul*, and twelve of *Leslie's Short and Easy Method with the Deists*.

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The Rev. Mr. John Graves, the Society's missionary at Providence, in a letter dated May 5, 1761, writes, that his constant communicants are almost double, and his stated hearers more than proportionally increased, with persons who practise as well as profess religion. As to his particular charge he never leaves it, except when he visits his relations, spring and fall, at New London. He has kept together, the three last years, the little church of Warwick, ten miles from Providence, and given them constant attendance, preaching, administering the Lord's Supper; taking into the church both infants and adults; catechising their children, visiting their sick, and burying their dead. For this extraordinary attendance on the church of Warwick, the Society have ordered Mr. John Graves a gratuity.

1763. *Mr. Browne*, missionary at Newport, in Rhode Island, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, in his letter dated August 10, 1762, writes, that he has his dwelling in the midst of persons who take too many occasions of expressing great bitterness against the Church of England. Thus situated, he finds it best to be mild and gentle, peaceable and forbearing, which the Society earnestly recommends to him and all their missionaries. In consequence of this behaviour, Mr. Fayerweather says, several have lately conformed to the Church from the Anabaptists and other persuasions. He has baptized five adults and eight infants within the year. In this part of America he finds immersion preferred, among persons in adult years, to sprinkling, and whenever it is required, administers Baptism that way, as the Church directs. When he first opened his mission his congregation consisted of a very small number, but is since enlarged, and in the summer season appears numerous. His communicants have increased from twelve to twenty and upwards; and with those from Warwick, where he frequently officiates, and where there is a great appearance of piety and seriousness, make upwards of thirty-five.

The Society have received a petition from the church of Warwick, dated June 17, 1762, praying that they may have the benefit of Mr. Fayerweather's ministry, and that of Mr. John Graves, of Providence, who has been exceeding kind to them.

The Rev. Mr. John Graves, the Society's missionary at Providence, in a letter dated July 13, 1762, writes, that he should have seconded the church of Warwick's petition, but that he would avoid everything that looks like covetousness in things sacred; however, he thinks it his duty to observe that, till that people enjoy the blessing of a resident minister, they cannot hope to reap the same advantages by being annexed to any other mission as to that of Providence. They lie within ten miles of Providence, and twenty from the nearest other Episcopal minister, and therefore often partake of the Word and Sacraments of this Church, from whence arises a spiritual friendship and union between them. But, if the Society can more effectually provide for the spiritual welfare of that people, he is far from desiring the additional and aweful charge.

The Society, taking the case of the church of Warwick into their consideration, have agreed to desire Mr. John Graves to officiate at the church of Warwick once a month on Sundays, and as often as he can conveniently on week days, and to make an addition of £15 to his salary for his services at Warwick.

1764. *Mr. Browne*, missionary at Newport, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Marmaduke Browne, the Society's missionary at Newport, in the Colony of Rhode Island, in his letter dated January 9, 1763, with pleasure informs the Society, that his mission is in so flourishing a way, that several gentlemen have come to a resolution to enlarge the church very considerably, at the expense of at least £500 sterling. He adds, that at the instance of the associates of the late Dr. Bray, and with the hearty concurrence of the Society, he has opened a school for the instruction of negro children, to consist of fif-

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teen of each sex, which is to be under his inspection, and which he trusts will answer the intentions of the charitable persons concerned in it. In the preceding half year he had baptized one black and fourteen white children, one white and one black adult, and had an addition of five communicants, making, in the whole, one hundred and nine.

The Rev. Mr. Fayerweather, the Society's missionary at Narragansett, in the Colony of Rhode Island, in his letter dated March 10, 1763, writes that his parish church is well filled in the warm and moderate seasons of the year, but in the winter his congregations are small on account of the extreme cold. To remedy this inconvenience, he has been urged, in imitation of his predecessor, to officiate in his own house in the severe weather; but has refused to comply till he has obtained the Society's leave. In answer to which, he was desired, if possible, to make his church warm and comfortable in the severest weather; but, if that cannot be done, and his house is large enough for the reception of all who are willing to attend, the poor as well as those of better rank, he may have leave to perform divine service in his own house when it is absolutely necessary, and not otherwise.

The Rev. Mr. John Graves, the Society's missionary at Providence, in the Colony of Rhode Island, in his letter dated March 19, 1763, returns thanks for a gratuity given him for his former services at Warwick. And the Society having since committed the church of Warwick to his care, that people, in a letter dated July 16, 1763, express their grateful sense of the happy provision made for their spiritual welfare, by appointing Mr. Graves to that office, of whose faithful labours they have had so much experience. And Mr. Graves, in his letter dated June 4, 1763, declares his intention, God willing, to visit the church of Warwick at least six times a year on Sundays, which is the most he can do, without neglecting his own proper mission; the rest of his visits he purposed to make on week days, stately and occasionally; and in the whole, pay them double the visits they were used to have from his predecessor in that charge. In the half year preceding his first letter, he had baptized nineteen infants, one white and two black adults. Of the adults the two survivors are in full communion, and walk agreeably to their holy profession. The

populous and growing town of Providence consists of Presbyterians, Baptists, New Lights, and Quakers, besides the members of the Church of England, with all of whom he lives in peace and charity; and there are none of them but will, and often do, occasionally come to hear him.

1765. *Mr. Browne*, missionary at Newport, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Marmaduke Browne, the Society's missionary at Newport, in the Colony of Rhode Island, in his letter dated February 29, 1764, writes that, notwithstanding the great enlargement of Trinity Church, there is still room wanting to accommodate all who would willingly attend. In this colony, he observes, a good harmony subsists between Churchmen and dissenters. The Quakers in particular express their regard for the Church, from the experience they have had of the mildness and lenity of its administration. And his parishioners are constant and decent in their attendance on public worship, and unblamable in their lives. In his letter dated September 19, Mr. Browne gives a particular account of the rents of the lands and houses left by Mr. Kay, for the use of a grammar-master at Newport, which, from the 1st of April, 1765, will amount to the sum of £64 5s. sterling, from which, deducting £10 to keep the house in repair, the estate will produce near £54 sterling per annum, besides a small house for the school-master to reside in, which will rent for £8 sterling per annum. The Society are desired to recommend a grammar-master for this school, as soon as a proper person can be procured. Mr. Browne has baptized, in the preceding year, forty-five infants, two white and one black adult, and has from one hundred and twelve to one hundred and twenty communicants.

The Rev. Mr. Usher, the Society's missionary at Bristol, in the Colony of Rhode Island, in his letter dated November 21, 1763, encloses his *Notitia Parochialis*, by which it appears that there are in Bristol about one hundred and fifty families, fifty of which are of the Church of England, and one hundred dissenters, none of them Baptists. In the preceding

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year he had baptized twelve infants, and had forty-three communicants; besides the above, he has thirty heads of families in the neighbouring towns, fifteen of whom are communicants. They have been already favoured with a deed of gift of a piece of land for a church and church-yard, in a small flourishing town about five miles from Bristol Church; and have likewise, with the assistance of some dissenters, subscribed about £5000, this poor currency, towards building a chapel of ease, hoping to obtain leave for some neighbouring missionary to officiate among them once a month, that the aged and children may attend. Mr. Usher has occasionally officiated in these towns to large societies, in private houses, for want of a church.

1766. *Mr. Browne*, missionary at Newport, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

1767. *Mr. Browne*, missionary at Newport, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

The Rev. Mr. Marmaduke Browne, the Society's missionary at Newport, in Rhode Island, in his letters dated January 2, and July 1, 1766, writes that he is constantly engaged in a succession of parochial duty, as much as he is well able to struggle with, and has the comfort to observe, that much good is done here, notwithstanding the many disadvantages they labour under in this colony. Within the year he baptized forty-three infants, two white and one black adult, and has one hundred and twenty communicants, seven of whom are blacks, who behave in a manner truly exemplary and praiseworthy.

1768. *Mr. Browne*, missionary at Newport, £50; *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

1769. The same Missionaries and salaries.

1770. The same Missionaries and salaries.

1771. The same Missionaries and salaries.

By a letter received from the Rev. Mr. John Graves, missionary at Providence, Rhode Island, New England, of September 25, 1770, the Society are informed that in the last half year he had baptized nine infants and one adult, buried five, and married three couples. That he goes on as usual, both at Providence and Warwick, where he had preached twenty times, besides occasional duties, within the year. That his particular friend, Mr. Merritt, is lately deceased, and much lamented, having always supported a very amiable and exemplary character. He was a firm friend to religion and virtue. Among other valuable legacies, he has bequeathed £100 to the Society, and the same sum to the church at Providence.

1772. *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. Usher*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. John Taylor*, school-master at Providence, £10.

Advice has been received of the death of the Rev. Mr. Marmaduke Browne, the Society's worthy missionary at Newport, in Rhode Island. The people have chosen Mr. Bisset,<sup>704</sup> who used to assist the missionary, and kept the school founded by Mr. Kay. But the flourishing state and opulent circumstances of that parish having been fully represented, the Society do not think it consistent with their trust to give any longer a salary from hence, as it would prevent their bounty where it is more wanted, to other churches, which cannot be supported without their assistance.

1773. The same Missionaries and salaries.

The Rev. Mr. John Graves, missionary at Providence, Rhode Island, hath baptized five children, buried three adults, and hath forty communicants.

1774. The same Missionaries and salaries.

The Society have received letters from each of their missionaries in Rhode Island. The Rev. Mr. Fayerweather writes that the church of St. Paul's, in North Kingstown,

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is repairing. The Rev. Mr. Usher, though a cripple, constantly preaches every Sunday, in the summer season, to a congregation that declines indeed from constant emigration; though such as are within distance still continue their attendance. And the Rev. Mr. Graves within the year ending at Michaelmas, 1773, hath baptized thirteen infants and two adults, married four couples, and buried two adults. His communicants at Providence are about fifty, and at Warwick ten; and he hath the great comfort of living in much peace and love with all his people in both places.

Mr. Taylor, the Society's school-master at Providence, teaches fourteen children, including one negro, on their account; is constant in his attendance, as having no other employment.

### 1775. The same Missionaries and salaries.

The Rev. Mr. John Graves, missionary at Providence, Rhode Island, administers the Sacrament on the first Sunday of each month throughout the year. On every Sunday during the summer he catechiseth the children, and in a sermon explains some part of the Church Catechism, and hath continued this practice for eighteen years. In the last half year ended at Lady-Day, 1774, he baptized six children, married six couple, and buried five adults. He has about fifty communicants as before at Providence, and fifteen at Warwick; at which place he hath in the year preached twenty times, and four times administered the Holy Communion.

1776. *Mr. Fayerweather*, missionary at Narragansett, £50; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

By a letter from the Society's late missionary, Mr. Usher, dated October, 1774, it appears that in the preceding half year he had baptized seven infants, administered the Sacrament to thirty communicants, and, though aged, lame, and infirm, had performed the usual service twice on every Sunday without any assistance. Since that time the Society have lost that venerable and worthy missionary, after a period of fifty years diligently employed in their service. Two letters have been received from the Rev. Mr. John Graves, from which it appears that in the last year ending in March, 1775,

he hath baptized thirty infants, married six couples, and buried seven corpses. At Warwick he hath fifteen communicants; hath preached there seventeen times.

Mr. Taylor, the Society's school-master at Providence, writes that notwithstanding his advanced age he gives constant attendance to his school; and that, in the preceding severe winter, he supplied ten poor children with firewood, and taught them gratis; and in the spring and summer following, taught eleven poor children on the Society's account, besides two poor boys that were not entitled to that charity.

1777. *Mr. Fayerweather*, missionary at Narragansett, £50; *Dr. Henry Caner*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

The Society have received one letter from Mr. John Graves, missionary at Providence, Rhode Island, dated November 19, 1776, who continueth to baptize, visit the sick, bury the dead, and attend his people at their houses, although his two churches are shut up. Since September, 1775, he hath baptized twenty-two infants and three adults, married six couples, and buried twenty-one corpses.

Mr. Taylor, the school-master, continueth to teach eleven children on the Society's account, instructing them in the Church Catechism, and endeavouring to imprint on their tender minds a sense of the amiableness and rewards of virtue, and the odiousness and bitter fruit, sooner or later, of vice in general, and enlarging on such as children are naturally most addicted to.

1778. No report this year.

1779. The same Missionaries and salaries.

1780. The same Missionaries and salaries.

1781. *Dr. Henry Caner*, missionary at Bristol, £60; *Mr. John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15; *Mr. Taylor*, school-master at Providence, £10.

1782. The same Missionaries and salaries.

1783. *Dr. Henry Caner*, missionary at Bristol, £60; *Mr.*

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*John Graves*, missionary at Providence, £50; *Mr. John Graves*, for officiating at Warwick, £15.

In the general it is to be collected from the missionaries' letters (from New England) that the times were grown more mild, and happier prospects seemed to be breaking forth; the Church people being suffered to live more quietly; the churches again opened, and divine service performed wherever there are clergymen to officiate; and the clergy themselves increasing in esteem for their steady conduct in diligently attending to the duties of their calling, and preaching the Gospel unmixed with the politics of the day.

The Rev. Mr. Graves, missionary at Providence, has given an account of himself, which seems to be an exception to the foregoing observations; for he has acquainted the Society, that though most of the churches which five years ago were shut up had lately been opened, he could not be prevailed upon, either by threats or promises, to open his church in the present situation of affairs. That he had therefore quitted his parsonage-house, and the people had formally dismissed him.

## Appendix C

[See Vol. I. p. 337]

### *Deed of Land known as the Site of the Old Church, on which the MacSparran Monument now stands.*

TO ALL PEOPLE UNTO WHOM THESE PRESENTS SHALL COME  
Capt Benony [Sweet] of Kingstown in the Narragansett  
Country or King's County in New E[ngland] Gent and  
Elizabeth his wife send greeting. Know ye that the said [Be-  
nony] Sweet and Elizabeth Sweet his said wife for divers good  
causes [and] considerations them theirunto moveing Have  
given granted and [by these] Presents do give grant and con-  
firme to Mr Christopher Bridge clerk of the church at Kings-  
town afore<sup>sd</sup>, Charles Dickenson and Sam'l [Albro] Both  
of Kingstown afore<sup>sd</sup> and to their heirs, and assigns to the  
Uses Intents and Purposes Therein after mentioned a cert  
[ain] Tract or parsell of land Scetuate Lying and being at  
King [stoun] afore said containing by estimation Two acres  
more or [less] Being butted and Bounded northerly by land of  
Valen [tine] Sweet where it measures in breadth fourteen Rodd  
more or Less [and] easterly on land of said Bennoni Sweet  
their measuring Twenty four Rodd more or Less. South-  
westerly on Land of said Be[nnoni] Sweet their measuring .  
Fourteen Rod more or Less. northwesterly o[n ?] Rhoad  
their measuring Twenty four Rodd more or Less to [two or  
three lines gone here]  
established and to be always supplyed or [served?] by such  
person or persons as shall be thereunto [appoin]ted by the  
R<sup>t</sup> Hon<sup>ble</sup> and R<sup>t</sup> Reverend The Lord Bishop of [London]  
and his successors and none other. To have and to hold said  
tract or percell of land and premisses with the purtenances  
unto the said Christopher Bridge and his successors [and to]  
said Charles Dickenson and Samuel Albro and their heirs and  
[assigns in] Trust to the uses Patents and purposes afore said  
and to no other [use] intent nor purpose whatsoever and the  
said Bennoni [Swe]et for himselfe and his heires [grants ?]  
the said tract or parcell of [lan]d and premisses with the ap-  
purtenances unto the said [Chris]topher Bridge and his suc-

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essors Charles Dickenson and [Sam]uel Albro and their heires in Trust for the uses Patents [?] purposes afor<sup>sd</sup> [?] against him [?] the said Bennoni Sweet [?] his heires and against all and every other person [and] persons whomsoever claiming or to claim from by or [and]er him them or any of them [?] shall and will warrant [to] hold and forever defend by these presents and that free and [?] and clearly acquitted and Discharged of and from all [an]d all manner of former and other gifts Grants Bargaines Mortgages Joyntures Douries Thirds Title of Doury [Ju]dgments Executions Entails Fines Forfitures; and of and [?] all other Titles Incumberancy and [D]emands whatsoever.

In witness whereof the said Bennoni [Swe]et and Elizabeth his said wife have hereunto Sett their [H]ands and Sealls the Seventeenth day of June Anno Domini [One] thousand seven hundred and seven Annoqū Regni Reginae [?] ae [?] angliae &<sup>ca</sup> Sexto.

[Signed, se]aled and Delivered  
 [In p]resence of us  
 [?] HONYMAN

BENNONY SWEET [Seall]  
 the marke of  
 ELIZABETH C. SWEET [Seall]

.The above <sup>sd.</sup> Capt Bennoni Sweet and Elizabeth Sweet his wife personally appeared this 22<sup>nd</sup> day of February 1709/10 and acknowledged the abo [one or two lines gone]

[*Land Evidence, Vol. 7 A, pp. 61, 62. Capt. Benony Sweet et ux. to Christopher Bridge et als.*]

## Appendix D

[See Vol. I. p. 341]

*Letter of W. Taylor, Secretary of the Venerable Society for the Propagation of the Gospel in Foreign Parts, dated May 20, 1715, to the Gentlemen in Communion with the Church of England, Inhabitants of Narragansett, New England.*

20<sup>th</sup> May, 1715

GENTLEMEN :

I AM directed by the Society for the Propagation of the Gospel in Foreign Parts to inform you that in the last year they came to a Resolution of sending a Missionary and for that purpose had rec<sup>d</sup> a Gentleman who was very well recommended to them as a proper person to be sent thither, it happened to be at the latter end of the year and he desired to be excused proceeding on his Mission that season w<sup>th</sup> his family but gave the Society hope of going in the spring which they depended on, but it hath so fallen out with him as to his Private affairs here in England that he cannot without much Prejudice undertake the voyage. This he Expresses with great deal of concern and this is the Reason why the Society did not send a Missionary among you then, and why they have not now is because at present there is not any Person qualified who offers himself. However that you may perceive the tender Regard and care the Society have of you They have (until a Missionary can be sent w<sup>th</sup> will be so soon as conveniently may be) increased the Salary of the Rev<sup>d</sup> M<sup>r</sup> Honyman for His Support and Encouragement in visiting and supplying Naraganset and some other Places. This Present Bounty and Care of the Society I hope you will receive kindly and improve to your Spiritual welfare, I am

Gentlemen

Your humble Servant

W. TAYLOR, Sec<sup>ry</sup>

*Gentlemen Inhabitants of Naraganset in Communion of y<sup>e</sup> Church of England.*



## Appendix E

[See Vol. I. p. 404]

*A Letter from Samuel Chace to General George Washington: copied November 13, Anno 1840, by John Barnet Chace, Grandson of Sam' Chace.*

*Providence, April 26, 1792*

GEN. GEO. WASHINGTON:

**M**OST DEAR AND RESPECTABLE SIRE, Pray permit the address of your Servant, who wishes every happiness to your Excellency.

I, Samuel Chace, father-in-law to Major William Blodget, son of John Chace, Esq<sup>r</sup>, a gentleman, a native of Barbadoes, who married honourably in Newport, anno 1713, and was Magistrate there, much reputed many years, a Church warden with Godfrey Malbone, Esq<sup>r</sup>, the Elder. They together, with greatest zeal and exertion, had built that noble edifice, the Episcopal Church in that Town.

Being left at my Hon<sup>d</sup> Father's death, anno 1738, I was kindly taken care of by my Hon<sup>d</sup> Uncle, Daniel Updike, Esq<sup>r</sup>, King's attorney or attorney-general for the then Colony, till anno 1742. Then, being twenty years old, he kindly assisted me to credit in a good store of Goods, in which, being attentive, I soon paid for them and went into navigation with Governor Hopkins, Judge Jenckes and other respectable characters here. Was concerned in upwards of twenty sail of vessels, but in the French and Span. war, by various ways and means, lost my property.

When prosperous, I entertained *gratis* all gentleman travellers, passing thro' Providence. In anno 1734 I went to Philadelphia, on a party of pleasure, and was, by good letters to Mr. Franklin an invited guest at his house to dine with other gentlemen and I was his deputy-postmaster near ten years and had the honour of his company to dine at my house. I have been honoured, in New York, in acquaintance with many fine characters there and, in Boston, with Governor Shirley, Pownall and Hutchinson and with them dined by invitation; as, also, with very many first merchants there,

## Appendices

when I was in good credit and trade, for upwards of thirty years, and have dined at sixteen different gentlemen's tables in sixteen days there. Also, at Portsmouth, dined with the elder Governor Wentworth, afterwards, for a week, with the principal gentlemen of that Town. *Sed tempora mutantur, nos mutamus in illis.* In anno 1774, I was obliged to open house for Boarding and had the pleasure of seeing, at that time, your Excellency, General of our armies, at our house, by invitation. Mr. Blodget and I then lodged all your life guard with pleasure, *gratis*.

When General Sullivan commanded here and we were a garrison Town, the Marquis Fayette, visited him and us, often, upon business of importance and we had, as visitors and many of them lodgers, Gen<sup>l</sup> Lee, Gates, Gen<sup>l</sup> Steuben, Lincoln, Howe, Bailey and Spencer, with Brigadiers Huntingdon, Douglas, Glover, the Duc de Lauzun, Starke, Varnum and Cornell. I was honoured in my early days in our Episcopal Church here, Made a warden Anno 1743 and so, many times after, and ever since as one of the Vestry and as a Psalmodist to this day in which I serve gratis.

Mr. Blodgett served on our organ for some years. My son, Dr. John Chace, succeeded him and served gratis, near twenty years. He is very lately deceased, to my discomfort. When he married, about thirteen years since, I had, with him and wife, then attending the ceremony Twelve children, reckoning my own and sons and daughters-in-law, all men and women in full health and rejoicing in the occasion. It has pleased God to take them all away, since, save one only daughter, one daughter-in-law, with Blodgett and Malcolm, two sons-in-law.

I have served this colony and State, as a Justice of the Peace, from anno 1754, to this year 1792 and held positions under nine different governors.

Being the oldest, I've served as coroner twenty three years and as a Notary Public for twenty years past. My house, which has covered us near fifty years, having suffered in trade, I was obliged to mortgage and that is now called for. So must I be deprived not only of a covering but, being no longer a freeholder, must, of course, lose the little offices also. Alas! who is sufficient for such trials, without the immediate in-

terposition of God's great and peculiar mercy and Grace? May I not with the great Chaldean Job, cry out, "Pity me, O my Friends, for the heavy hand of affliction, by God's permission, is upon me." My children, as many as his, and my property all gone. What can I do without some friendly assistance, at seventy years of age? O the ways of God are unsearchable and past finding out. I see no way to keep up my spirits, my dignity, my power of doing good, of which I have been formerly possessed. Could I be so happy as to meet your Excellency's pity and compassion under these my distressed circumstances, how happy should I be. O! I beg your blessing, as Esau of old begged of his Father Jacob, saying, "Hast thou not reserved a blessing for me? Bless me, even me also, O my Father."

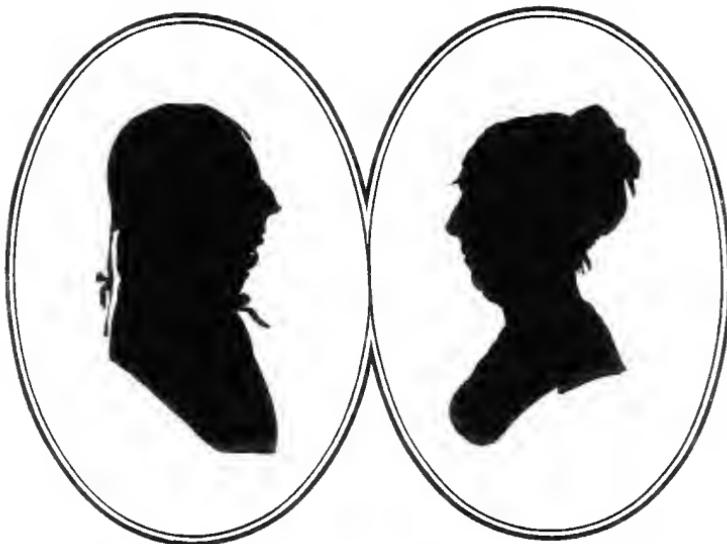
With prayers for God's blessing upon your most important person,

Respectfully, your humble, faithful Serv<sup>t</sup>,

SAM<sup>L</sup> CHACE







*General James Updike*

*Anstis Updike (Madam Lee)*

## Appendix F

[See Vol. I. p. 538, Note 381]

*Mrs. Anstis Lee's Narrative of a Horseback Journey to Connecticut, in 1791. Written about 1845, when Mrs. Lee was in her eightieth year.*

ON one of the first days of May, 1791, in pursuance of previous arrangement, my oldest brother, Daniel Updike (who lately died at East Greenwich, in June 1842, at the advanced age of 81 years) and myself started on a visit to Connecticut.

We left our father's house, the residence of the late Loddowick Updike, near Wickford, on horseback, on Monday morning.—Carriages were, at that time, rarely used, as the roads were so bad, that it was impracticable to ride on them with comfort or safety. I was mounted on a fine Narragansett pacer of easy carriage and of great fleetness. She was the last of the pure blood and genuine gait, that I have seen. We arrived at Plainfield village late in the afternoon and lodged at Judge Robert Lightfoot's that night. The Judge had been a resident of Newport for many years before his removal to Plainfield. He was an intimate friend of my father and had visited our mansion in the days of my grandfather, Daniel Updike, for twenty seven years the Colony Attorney-General of Rhode Island. Judge Lightfoot was an Englishman, educated at Oxford, studied law at the Inner Temple and was, subsequently, appointed a Judge of Vice-Admiralty in one of the Southern colonies. His life is given in the *Memoirs of the Rhode Island Bar*. We spent a very social and pleasant night with our friend, who seemed equally well-pleased and delighted with a visit from his Rhode Island acquaintances. On Tuesday, after breakfast, we cordially shook hands with our friend and, with his benediction, left for Hartford. We passed through Canterbury and Windham and lodged that night at a public house in Bolton, kept by one Mr. White, twelve miles short of Hartford. We rose early, on Wednesday, arrived at Hartford, put up at Bull's Tavern (sign of the *Bunch of Gilded Grapes*) and took breakfast on

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*bloated salmon.* I particularly recollect about the salmon, as it was the fashion, in old times, for parties of gentlemen of Rhode Island to make a special visit to Hartford, almost yearly, to luxuriate on this rare and delicate fish, which, at that period, were caught there in great abundance, and rarely in any of the Narragansett rivers. While we were at breakfast, Mr. Ralph Pomeroy came to take us to his house, on a street leading from the main street, somewhere near where the Episcopal Church then stood. Mr. Pomeroy married the widow of William Gardiner, who was killed in the explosion of the Powder House, at Hartford, on celebrating the repeal of the Stamp Act. William Gardiner was brother to my mother and married Miss Eunice Belden, having by her one son named James, who died at Hartford some twenty or thirty years ago. William had kept an apothecary and grocery store at that town. He was brought up by his uncle, Dr. Sylvester Gardiner, of Boston, and established in business by his father, the late John Gardiner, a brother of the Doctor, but had not kept store long before the explosion. Mr. Pomeroy had been a commissary in the Revolutionary War, was a good person of a man and practised law, at Hartford, with repute, as I understood. He had been frequently at my father's, in Rhode Island, previously to this visit of ours. Mr. Pomeroy had four children by this marriage, Samuel, Ralph, Eunice and Elizabeth.

This being the day before the General Election, the deputies and Presbyterian ministers began to arrive. By afternoon the city seemed to be full, when the Governor, Mr. Wolcott, was expected to arrive. To witness his entrance and the accompanying parade, Mr. Pomeroy took us to the house of General Wyllys, which stood opposite, or nearly so, to the State House. General Wyllys was the son of old Colonel Wyllys. He appeared to be a fine gentleman, aged about forty. His wife was Elizabeth Belden and sister of Mrs. Pomeroy, that being the reason we were carried there to witness the ceremonies preparatory to the election. We were introduced to General Wyllys and family and pressed to take tea with them and did the same afternoon. Tea was served from a waiter and carried round by a servant.

A troop of horse and a great number of citizens on horse-

back constituted the cavalcade, to escort his Excellency into the city. The company of horse made an imposing appearance. The riders were dressed in caps, with a brass plate and feathers on them, short, tight jackets or coats, short [small?] clothes and high gaiters. I think the colour was deep blue, faced with red. The horses were very fine and Mr. Pomeroy said they were of two hundred dollars value, each, which was a great price at that time.

After tea, say an hour before sunset, it was announced that the Governor and procession were entering the city. We thronged the windows to view it. The Governor came in, at the head of the military, on a single horse, dressed in a full suit of black, and then followed the cavalry and the citizens, on horseback, two and two abreast. When he arrived in front of the State House, he alighted, ascended and stood on the spacious front step. The military passed and saluted the Governor by a discharge of their pistols over his head. After the salute, Governor Wolcott walked to a public house near, unaccompanied by any one, the cavalcade having disappeared. Mr. Pomeroy remarked, "that is the emblem of popularity,—one hour surrounded by everybody and at the next left to walk on foot." The Governor appeared to be fifty years old and walked as if he had been troubled with the gout.

After the parade, we returned to Mr. Pomeroy's and the next day was the election. The General Assembly organized and then, preceded by the Military, proceeded to the Meeting-house, to hear a sermon. The procession was the longest I had ever seen. The Governor was preceded by the Sheriff, with a sword. Then followed the senate, members of the Legislature and, I should think, two hundred ministers, two and two, except President Stiles, who walked alone, at the head of the clergy, dressed in a full, black gown, cocked hat and full-bottomed white wig. He was rather a sharp-faced man, spare and of common height. We were advised not to attend the church, on account of the crowd. The Legislature convened again after service and refreshments, carried into the State House on trays, were furnished, as I was informed, at State expense.

Friday afternoon, the day after election, we spent, upon invitation, with Colonel Wylls, who lived at the Charter Oak

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place, an ancient looking mansion, that stood in a square by itself. From it was a splendid view, overlooking the Connecticut River and the city. The great oak was right before it. We were shewn the gardens and the grounds, which were beautiful and tastefully arranged with many flowers in full bloom. Colonel Wyllys was uncle to Mrs. Pomeroy. He was an old man, I should think over seventy, thin and spare, with red baize bound around his legs, probably on account of gout. He was a widower, and his son's wife, a portly woman, probably about thirty years old, kept his house. She had two little children, say, one seven and the other five years old. Whether her husband was living or not, I don't know. Mrs. Strong, the Colonel's daughter, was also with him, having no children. . . . President Stiles and Colonel Ingersoll, the Attorney-General of Connecticut, and several other gentlemen took tea at Colonel Wyllys's. President Stiles and my brother conversed nearly an hour, very intimately together, respecting Rhode Island. The President had been settled over a Congregational Church, in Newport, many years, and was much in Narragansett, at the house of Colonel Francis Willet, uncle to my mother. I remember seeing Dr. Stiles once at St. Paul's Church, Narragansett, when Dr. Smith, afterwards President of Cheshire Academy, was rector. My father was introduced to him after service.

After tea we all went out to see the Charter Oak and stood under it, Colonel Wyllys, however, being too infirm to accompany us. I felt anxious to stand under the celebrated old tree, where the old Colony Charter was hidden by the ancestor of the present occupant. President Stiles, as we stood around him, gave us a minute and detailed account of all the circumstances of its seizure and concealment. His manner was eloquent and the narrative, precise and particular, made a deep impression on me. It is fresh in my recollection now, although a half century has passed away, since I heard him. I well recollect his sharp face and spare person and his precision of manner.

The mansion of Colonel Wyllys I admired and the manners of the Colonel's family combined urbanity with dignity. The tea was served from trays, in a large room,—a room much larger than was common at that age. The service was

more splendid than I had before seen. It stood under [?] the mahogany table,—it was the fashion, then. A silver tea-kettle stood on a silver chafing-dish. Coal might be placed in the chafing-dish and that kept the water hot. A large tea-urn of silver and a silver waiter stood on the table, with a silver tea-pot, sugar dish and milk pot, surrounded by an elegant set of china service. I had never seen so much silver service and it was regarded as an evidence of ancient wealth and family. About dusk, Mr. Pomeroy and his wife and my brother and myself came away. Mr. Pomeroy said that Colonel Wylls was not as rich as he had been. I don't recollect anything of the Wadsworths.

On Saturday morning, after breakfast, we left Hartford for New Haven. We passed through Weathersfield and saw the large meeting-house there, that was said to have been built from the sale of onions. It had two galleries, one above the other. I had never seen such fields of onions,—as large as corn-fields. Men, boys and girls were labouring in them. We missed our road to Middletown, but, before regaining it, saw large quantities of mulberry trees. We stopped at a house, upon invitation, to see some domestic silk, being, also, shewn a silk dress by the occupant's daughter. . . . We dined at Middletown, where the main street was very long, without any rear streets.

At about five o'clock, we arrived at New Haven, after a ride of about forty miles and put up at a public house kept by a Mr. Smith, his mother and sister. After tea, Pierrepont Edwards, Esq., called on us and my brother and Mr. Edwards took a walk over the city. My brother was well acquainted with Mr. Edwards, as he had been called several times to Rhode Island to argue causes. In causes of great interest, Mr. Edwards was generally employed as counsel. He was then esteemed as the giant lawyer in New England. Great crowds were attracted to hear him. In the great case against George Irish and of John Brown of Providence, against Jacob Smith of Newport, the master of one of Mr. Brown's ships, Mr. Edwards was employed and successfully defended both. Mr. Dexter, of Boston, was his successor in the forum and, in succession, Mr. Webster is now the *Lion*. Mr. Edwards invited us to dine with him on Sunday, coming and waiting

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on us to the Episcopal Church. His wife and daughters were there and a Mr. Hubbard<sup>76</sup> preached. My brother, myself, Mr. Edwards, his wife and two young daughters constituted the party. Whether his wife was a member of the Church or not, I do not know. She knelt during the service. We had calves-head for dinner, a pudding &c.

In the afternoon we all went to church, except Mr. Edwards. He was a fine looking man about forty years of age, in stature rather higher than common, with dark hair and eyes, florid complexion and person full, but not corpulent. His dress was black small-clothes, black silk stockings and a *cocked hat*. I was surprised at his *Yankiesh* tone of speaking. His wife was good looking but not handsome. If they had sons, they were not at home. I saw only these two daughters, eight and six years old.

Mr. Edwards' house was spacious, of two stories, high between joints, carpeted and finely furnished with sofas and large mirrors, as well as sconces for lights, which were rare at that time. There was a large entry through the house and he carried us into it to shew us a fine view of a mount in the distance, the bay and the city. The garden was extensive and finely arranged, the tulips being all in bloom. At church we were introduced to Colonel Ingersoll, wife and family and were invited to take tea with them, this same Sunday afternoon. The party was my brother and myself, Mr. Ingersoll, his wife, one son and two daughters, under eight years of age. Mrs. Ingersoll was a tall, handsome woman and very dressy. She was the daughter of a Mr. Ralph Isaacs, a Jew of Newport. Mr. Evan Malbone, of Pomfret, married her sister, another daughter of Ralph Isaacs. Mrs. Malbone was a very handsome woman, but more corpulent than Mrs. Ingersoll. I knew both of these ladies. They were the handsomest ladies that I ever saw. Mr. Ingersoll was the attorney-general of Connecticut and laboured under a palsical affection. He was quite an indifferent person in appearance.

On Monday morning, we left New Haven for New London, by the sea-shore road, passed Dragon's Bridge, Saybrook and Lyme Ferry, and arrived at New London about eight o'clock in the evening. Having ridden fifty-seven miles, I was much fatigued. We put up at Miner's public house and tar-



*Hon. Daniel Updike*

*Alfred Updike*



ried all night. On that evening a social club assembled there, which disturbed the rest I so much needed, after so long a ride. But for the great ease, with which my pacer carried me, I could not have performed it. Dr. Wolcott, of New London, being acquainted with my brother, insisted upon being introduced. I reluctantly consented, owing to my fatigue. He was a fine, agreeable gentleman of accomplished manners. The next morning, Mr. Nichols Fosdick, cousin to my father, called and took us to his house and we were treated with much attention and kindness by himself and family. The next day, Mr. Saltonstall (if I remember right, his Christian name was Roswell,) invited us to pass the day at his house, which we did. His wife was a Stewart and sister to Mrs. Colonel John Handy, of Newport, and of Mrs. John Robinson, of Narragansett. We passed the next day with William Stewart. Several were invited, among others Mr. and Mrs. Winthrop, who lived in a beautiful situation on the north border of the town. Bishop Seabury and his daughter called on us and solicited a visit, but we were forced to resist their entreaties, on account of our anxiety to return home. I regretted that I could not visit Mr. Seabury, as I was acquainted with him. He had often visited my father's house and was cousin to my mother.

On Friday of the second week, we left New London and reached the house of our old friend, Matthew Robinson, Esquire, in South Kingstown. On the next day, we arrived at home, at "Smith's Castle," my father's place of residence, and narrated to him the incidents of our novel, pleasant and interesting excursion.

ANSTIS LEE

I was born the 20th of June 1765.



# Ggton,

*America:*

TING:

**K**, I HAVE appointed,  
——— of the Port of  
ife and fulfil the Powers  
and Duti<sup>es</sup>: And to have and to  
hold the of Right appertaining,  
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GIVEN day of *June* ——  
in t

*Kingston*



## Appendix G

[See Vol. I. p. 416]

*Letter from William Ellery, of Newport, Rhode Island, Signer of the Declaration of Independence, to Daniel E. Updike, Wickford.*

*Newport, Sept. 15<sup>th</sup> 1804*

DEAR SIR:

I ACKNOWLEDGE, with gratitude, the receipt of your letter and am happy to hear that Wanton has continued to behave so well as to merit your good opinion. My great wish is that he may be an honest and a useful member of society, a lover of God and Mankind.

Johnny was with us a few days and behaved well. I observed that he had a cough and cautioned him against the night air and immoderate exercise. He is an active boy and his parts are bright; but his constitution is tender and requires care. I am glad to hear that his cough has abated. We are fearfully and wonderfully made and so small a thing as a grape-stone, a pea or a water-melon seed may disorder and weaken, if not destroy, the whole corporeal frame.

Mr. Elam should be, by adjournments and in any other way, accommodated, for he deserves everything of the Washington Academy. He is possessed of good qualities, has evidenced his regard for learning and for the happiness of the poor and afflicted.

I am obliged to you for the invitation you have given Wanton to tarry with you until the Academy opens and for the kindnesses he has received at your house. He takes this letter to you and, I trust, has a proper sense of gratitude to you and Mrs. Updike. I may not be at home, when you and your Lady make your visit to Newport this fall; for I meditate a journey to the Eastward the very beginning of October and expect to be absent a month at least; but my daughters will be at home and give you a friendly reception. I beg you and Mrs. Updike to take up your abode with us. Sukey tells me that you drink my health sometimes in water. A cup of cold water taken or given in love is infinitely, in my estimation, preferable to

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glasses even of Madeira, formally drunk to the health of others, and a dinner of herbs, with affection and peace, to a stalled ox with contention.

Mr. Baker has been uncommonly attentive to me. He has called upon me twice and dined with me once, and was very sociable and agreeable. I value these attentions the more because they deprived him, probably, of the conversation of a young lady, whom, it is said, he is courting. I say "it is said," because it had been said that he was courting Miss Deblois, when, it seems, there was nothing in it, and there may be no more intended in his notice of Miss Dennis than an expression of his regard for the civilities, received from her father and the family. When young men and young women ride out together and are seen frequently together, young people are very apt to say they are courting. Whether Mr. Baker and his Dulcinea are in earnest or not, time will discover. Marriage is honourable, where there is a voluntary agreement and mutual affection between the parties. . . . Early marriages have a tendency to keep young people steady and regular in their conduct. . . . Wherefore I should think such marriages are best. But says somebody, in Cato's tragedy, with a sneer or ironically, "Cato is a pretty fellow to trust a love-tale with," and I, who am, although not so wise or virtuous, yet older than he was, should have nothing to do with any other courtships or marriages than those of my own children.

I am authorized to procure measuring-tubs for the Port of North Kingstown and I would have you charge those, you have procured, to the United States of America, taking care that the account is dated some time in this month.

With regards to your wife and children, I am yr<sup>s</sup> in the bond of friendship,

WM ELLERY

If you have tried the newly invented machine for washing cloaths, let me know what advantages may be derived from the use of it. What time and what soap is saved, and labour. Whether it answers for washing fine linen & cotton, and what the price of a well-made one is, in Wickford.

*This letter is one of a series in the possession of Mr. Daniel Berkeley Updike.*

## Appendix H

[See Vol. I. p. 137]

*Letter from Dr. Sylvester Gardiner from Poole, England, to James Bowdoin, Boston.*

*Poole [England] April 10, 1782*

DEAR SIR:

IT is now six years since this cruel and unhappy contest has separated us from prosecuting a laudable undertaking in settling a wild and uncultivated country and, by that means, increasing its Population, the two grand sources of riches and wealth in every State. The remembrance of the many happy hours, we spent together in this laudable design make not the least part of my misfortunes. I think myself hardly [done?] by, since I left my country, in which I broke no law. I never bore arms against her, nor entered into any association, declaration, or subscription against her during the Blockade, of which there were many had since. My leaving the Province was rather a Misfortune than a fault. Had I lived in any other Town in the Province, except Boston, there would not have been the same inducement for my leaving it. Our accounts were then very disagreeable from the country. Whether true or false, I don't pretend to say, they breathed nothing but punishment to those, that did not leave the Town during the blockade. This is the true and only reason for my leaving the Province at the time I did and removing into a neighbouring one. In this I broke no law. There cannot be any transgression in this. My conduct was regulated by the strictest rules of freedom and liberty, as we then enjoyed it, and for this innocent action I have been proscribed, my estate seized, without even being heard in my own defence. Is this the liberty my countrymen are seeking after? If so, I am afraid it will end rather in tyranny. It has been said of the Dutch, and I believe with too much truth, that they were fighting so long for their religion and liberty, until they had neither the one or the other left. I hope this will not be the unhappy fate of my own good countrymen, who, when they reflect coolly and will suffer reason to take the place of party rage and prejudice, they will,

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I am sure, make me such restitution that I am entitled to by the laws of God and my country, in which, I am sure, no one will more readily join them than yourself. I daresay, from your penetration, you have long ago seen through the artful design of the French, that they have not been moved to your assistance by any principle either of love or regard, but from their own interest and their national and inveterate hatred to Great Britain, the only power that stopped her in her career to universal Monarchy and by weakening both countries in such a manner as to give an opportunity to seize on yours and becoming your masters. And if they don't throw off the mask too soon, they will succeed. If so, there is not another power on earth that can protect and rescue you from the all-devouring jaws of that despotic monster and bloody persecutor, but Great Britain, and how long that may be in her power, God only knows. God grant my dear countrymen may see through her dark and black designs, before it is too late. There is now an entire change of our Ministry, which you will hear of long before this can reach you, and by them, most likely, a change of political measures. God grant us all grace to put an end to this devouring war, so contrary to our most holy religion, and unite us all once more in that bond of Peace and brotherly Union, so necessary to the happiness of both countries. Which God grant may soon take place and give us all an opportunity to greet [*one*] another as friends.

I remain, yours,

SYL. GARDINER

*To Mr. James Bowdoin*

## Appendix I

[See Vol. I. p. 615]

*An Interesting Ceremony in the Narragansett Country. Unveiling of the MacSparran Monument in North Kingstown. Extract from "Providence Journal," Friday, June 25, 1869.*

THE impressive and interesting ceremonies of unveiling the beautiful granite monument recently erected to the memory of the Rev. James MacSparran, D.D., under authority of the Protestant Episcopal Convention of this Diocese, took place yesterday, St. John Baptist's Day, in accordance with the appointment made at the recent convention. A special car was attached to the New York express train, leaving this city at 12.35 o'clock, for the accommodation of those desiring to visit the interesting and sacred spot, and to participate in the inaugural services. The car was amply filled, and beyond its seating accommodations in fact, by a large number of ladies and gentlemen, among whom were the Rt. Rev. Thomas M. Clark, Bishop, and several of the clergy of the Diocese. The car was detached at Wickford station, where stage-coaches and carriages, which had been provided, were found in waiting to convey the party to the site of the monument. The latter place was reached at about half past two o'clock, after a delightful and invigorating ride of five or six miles, through a beautiful and interesting country, one particularly enjoyable to those of the passengers going out from the closely populated city streets,—the pleasure of the trip only marred by the heat of the midday sun, which seemed, under the circumstances, to have poured forth with an increased fervour, and the dust from the country roads, which also, in quantity and quality, was not found lacking. These were, indeed, trivial considerations, however, when the happy experiences of the afternoon as a whole are called to mind.

Upon arriving at the scene it was found that numbers of the people from the villages of the town and from the surrounding country had gathered at the monument, coming in

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from the different directions in carriages and on foot, so that, at the time of the commencement of the exercises, the assembly probably numbered at least four or five hundred persons. The site of the monument is one of great historic interest and impresses the visitor at once with its venerable and sacred associations. It stands upon an elevated mound in the centre of the old church-yard, surrounded by the graves of many long since gone to their rest, the old stone slabs which mark them—the oldest quite moss-grown and the inscriptions obliterated—bearing dates through the period of years during which the ancient church edifice occupied the site. The oldest legible inscription that we noticed was that of December 10, 1725, the child whose grave it marks thus having died nearly a century and a half ago. The spot is an elevated region and the view therefrom beautiful and far-extending. The monument is visible from a considerable distance on either side.

A stand was provided for the accommodation of the clergy conducting the services, just at the south of the monument, and seats were also provided for a portion of the audience. The exercises were commenced at three o'clock by the singing of a beautiful and impressive hymn, after which a very brief address was made by the Rev. S. A. Crane, D.D., of East Greenwich, as chairman of the committee of arrangements, welcoming his hearers to the sacred spot upon which they had gathered. The monument was then unveiled, disclosing to the assemblage an imposing shaft of Westerly granite, fourteen feet in height and bearing appropriate inscriptions, which are elsewhere noted. The upper portion of the monument consists of a plain massive and significant cross, its shaft measuring ten inches square. Prayers were then said by the Rev. Daniel Goodwin, rector of St. Paul's Church, Wickford, which were followed by a second hymn. An historical and biographical address, commemorative of the distinguished labours of Dr. MacSparran and of the nursing, care, and protection for which the Diocese is indebted to the Venerable Society for the Propagation of the Gospel in Foreign Parts, was then delivered by the Bishop.

Rev. Mr. Goodwin then made a few closing and appropriate remarks in relation to a better protection of the monu-

ment erected, and warmly appealed to those present to contribute before leaving the scene, in order that a substantial wall might be erected to enclose the yard, in place of the dilapidated one now seen there, and promising that all that might be contributed would be expended by the committee as wisely as that already given for the enterprise. The *Gloria in Excelsis* was then sung, when collects were read by the Rev. Dr. Henry Waterman, of St. Stephen's Church, this city, and the Benediction was pronounced by the Bishop.

Returning to the depot, the Old Narragansett Church, removed in 1800 from the site upon which the monument now stands to the village of Wickford, was visited by the party, who alighted from their conveyances and obtained a view of its ancient looking interior, as well as its plain and weather-beaten exterior. The Providence party then repaired to the depot and returned to the city by the express train, arriving here before eight o'clock.

The monument was designed, made, and erected by the Messrs. Tingley, of Providence. The material is Westerly granite. On the four sides of the die are the following inscriptions:

ERECTED IN GRATEFUL MEMORY OF  
JAMES MACSPARRAN, D.D.,  
BY AUTHORITY OF THE DIOCESE OF RHODE ISLAND, IN 1868.  
MISSIONARY OF THE VENERABLE SOCIETY  
FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN  
PARTS, AND RECTOR OF THE CHURCH THEN HERE  
FROM 1721 TO HIS DEATH IN 1757.  
HE WAS BURIED BENEATH THIS STONE.  
HERE ALSO LIE THE REMAINS OF  
SAMUEL FAYERWEATHER, HIS SUCCESSOR  
FROM 1760 TO 1781.  
ST. PAUL'S CHURCH, NARRAGANSETT,  
WAS BUILT HERE IN 1707 AND REMOVED  
TO WICKFORD IN 1800.



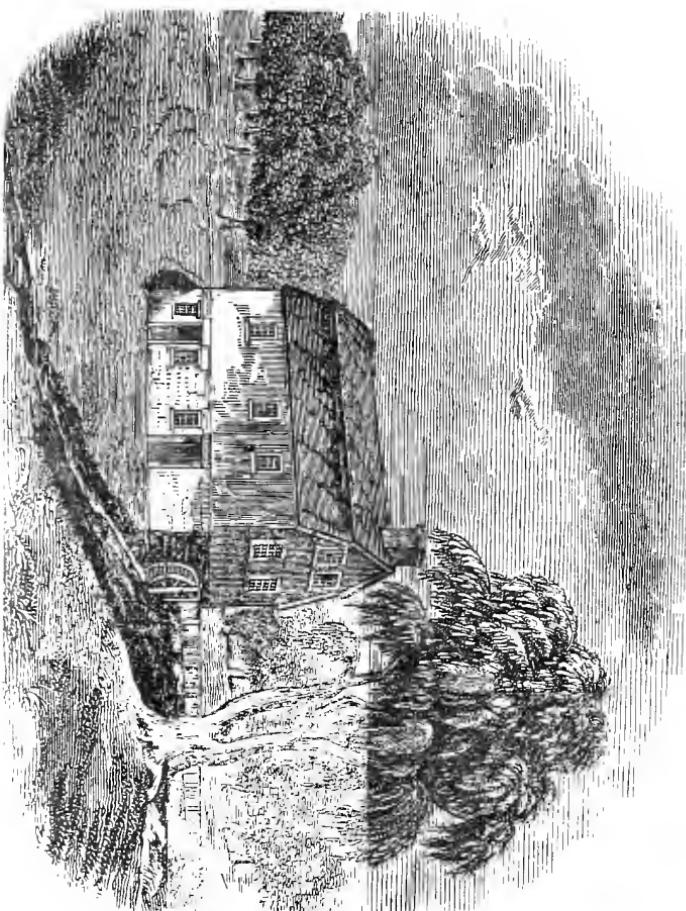
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*Woodcuts in the Original Edition of the  
“History of the Narragansett Church”*



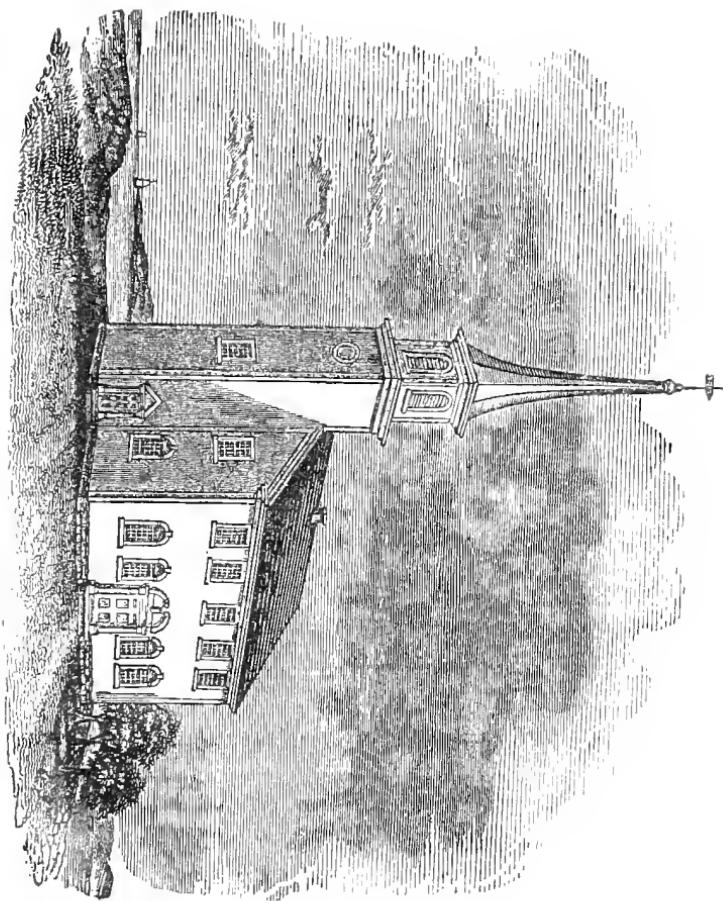
1. *Dean Berkeley's Chair*





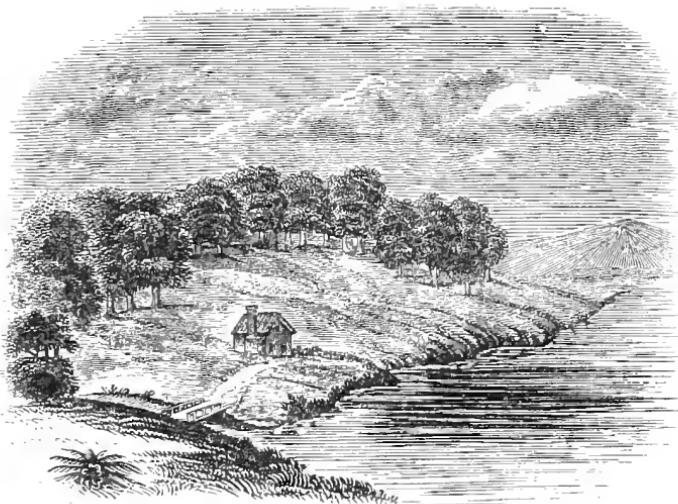
II. Birth-place of Gilbert Stuart





III. *St. Paul's Church, Narragansett*





IV. *Colonel Whalley's Residence*



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*Original Subscription List for the First Edition of "The History of the Episcopal Church in Narragansett, Rhode Island," by Wilkins Updike, Esq. [1847].*

THE work now proposed to be published, besides a history of everything relating to the Church, will contain a full account of the early settlement of the King's Province, with sketches of the state of society, and biographical sketches of the men who have been distinguished in its religious and political concerns. There will be an Appendix, containing at full length, Dr. MacSparran's interesting work, entitled "America Dissected; or, the Early History of the Colonies," —which work has now become very scarce; and also abstracts of the reports of the missionaries of the Church to the Society for the Propagation of the Gospel, established in London. The proposed work is said by competent judges, to contain the greatest collection of genealogical and family history that has ever been published in the State.

It will make a thick octavo volume, and will be published as soon as a sufficient number of subscribers is obtained, at \$2.50 a volume.

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